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ABSTRACT

The annotated sourcebook provides 51 journals and publication citations for individuals seeking to learn or to teach others about cultural issues in social work practice with American Indians and about the Indian Child Welfare Act. The citations, which date from 1969-1984, are divided into four sections pertaining to family/cultural issues in social work practice (12 citations), Indians and the U.S. Government (8 citations), delivery of services (16 citations), and education and training (16 citations). In addition to author, title, publisher, and related information, each listing contains availability information, a statement of purpose, content description, and illustrative material. A listing of 15 American Indian resource organizations along with their address, contact person, and brief description concludes the sourcebook. (ERB)

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Serving American Indian Families and Children

National Child Welfare Training Center
University of Michigan • School of Social Work

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A SOURCEBOOK IN CHILD WELFARE:

Serving American Indian Families and Children

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National Child Welfare Training Center
School of Social Work
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1984

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The National Child Welfare Training Center staff extends heartfelt thanks to many individuals who assisted in the development of this sourcebook. Dr. Edd F. Brown, Director, Office of Intergovernmental Operations, Arizona Department of Economic Security served as our principal content consultant. His work in suggesting and reviewing content and graphics was invaluable and deeply appreciated. We also would like to note the work of Geraldine M. Jackson, former National Center staff member and now, Chief, State Placement Unit, Division of Family and Children's Services, Georgia Department of Human Services, who compiled the initial collection of resources for this sourcebook.

Many people suggested material to the Center and provided bibliographies. Nancy Gale of the National American Indian Court Judges Association; Charlotte Goodluck of the Region VIII Family Resource Center; and Robert J. Carson of the Michigan Indian Child Welfare Agency were among those who took the time to help in this way.

This *Sourcebook,* like the previous ones in this series, are the products of total staff effort. Lynn Nybell compiled this draft. The exceptional editing tasks that this series have required have been fulfilled with skill and care by Ellen Saalberg. Christine Stilwell's commitment to making these volumes visually reflect the culture and her artistic talent are evidenced throughout the series. The designs on pages 3, 5, 11, 13, 19, 31, 37, 51, 59, 63, 65, 77, 85, 97, 103 and the inside back cover have been used with the gracious permission of Modern Color Creations, Mesa, Arizona.

Catherine Smith's work in searching out and retrieving materials is part of the backbone of the entire series operation. Phyllis Cory's grace and competence held the entire operation together.

Finally, we would like to thank our project officers in the Children's Bureau. Beatrice Moore assisted us so ably in this last critical year of our project. Susan Weber has consistently supported our work and our focus on child welfare services to people of color.

Sylvia Sims Gray
Project Director

INTRODUCTION

It is impossible to study the history of Indian tribes since the arrival of Europeans in North America without experiencing pain and sadness at the destructive forces that were unleashed against Indian people and Indian cultures. For social workers, it may be even more difficult to consider that social services have contributed to the destruction of Indian families and sorely aggravated the struggle of Indian people to preserve their values and way of life. In 1978, William Byler established that 25 to 35 percent of all Indian children were raised outside of their natural families, often because of unnecessary social services interventions. Yet, an understanding of this history is essential, for history has a way of intruding upon the present. In child welfare we must seek to transform the present through understanding the past.

The Indian Child Welfare Act of 1978 offers our profession a challenge and an opportunity. The intent of the Act is to reduce the number of children unnecessarily removed from their families. The Act reaffirms that tribal courts have jurisdiction over the placement of Indian children on reservations and in some cases, over placement of children not on the reservation who are tribal members or eligible for membership.

This Act is an affirmation of tribal sovereignty, the principle that has theoretically governed relationships between the United States government and the Indian tribes. Historically, this principle has been more often violated than honored by legislation, policy, and practice aimed at limiting tribal autonomy and acculturating the Indians.

Implementation of the Act places new requirements upon child welfare workers as well as upon state and tribal courts. Child welfare workers need education that they have too often not been provided if they are to be committed to implementing the Act with an understanding of the significance and urgency of the task.

The National Child Welfare Training Center has enabled this *Sourcebook* to be compiled so that those who are seeking to learn or to teach others about cultural issues in social work practice with American Indians and on the Indian Child Welfare Act may find their way more readily. We hope this document serves to bring to the attention of social work educators and trainers some of the excellent work on the Indian Child Welfare Act being done by Indian organizations, as well as other materials useful in teaching or training. It is our hope with the distribution of this volume as in many of our other activities, to amplify the voices of those who have knowledge on this issue so that they may be more broadly heard by those with responsibility for training and educating social workers.

The reasons for the National Child Welfare Training Center's commitment to the delivery of culturally appropriate child welfare services have been succinctly stated by Gerald Thomas Wilkinson in his article "On Assisting Indian People," cited in this *Sourcebook.*

> "Programs designed for American Indians have to be special programs. They must be different from those now operating and perhaps they require some kind of leap of faith. The reasons to help the Indians include the obvious humanitarian ones, as well as self-interest, because there may be certain kinds of knowledge that tribal communities have that perhaps the rest of the world, at some point, will find essential to its own survival."

We invite your reaction to this *Sourcebook*. We would appreciate hearing about your experiences using this document in your work, your comments on its format and your recommendations of additional resources.

We would like you to know that this is one of four *Sourcebooks* designed to stengthen child welfare practice with minority families and children that have been produced and distributed by the National Child Welfare Training Center. The other titles are *Serving Black Families and Children; Serving Chicano Families and Children;* and *Serving Puerto Rican Familes and Children.*

Lynn M. Nybell
Compiler

NATIONAL CHILD WELFARE TRAINING CENTER

AMERICAN INDIANS

Family/Cultural Issues in Social Work Practice 3

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Delivery of Services 41

Education/Training 61

Resource Organizations 73

Note to the Reader ——

The form for the descriptions of the resource materials was developed especially for this series. In addition to author, title, publisher, and related information, each listing contains availability information. For those materials distributed by commercial publishers that should be available from bookstores, the notation "I.P." indicates that the title is in print. The price following is the list price at the time the *Sourcebook* went to press. Titles no longer available are listed as "O.P.," meaning out-of-print.

For materials that are available from professional organizations, special research centers, and the like, we have listed the address of the publisher and price information. Although many of these items are available in libraries, many are not. We have tried to provide as much availability information as possible so that you may have access to them.

A final note about the form of the annotations—you'll find a statement of purpose and contents for most entries. You'll also find illustrative materials throughout.

FAMILY/ CULTURAL ISSUES

Overleaf photo: Courtesy of Dr. Eddie F. Brown.

LAGUNA PUEBLO. Blessing of Laguna Pueblo Home. Arrowhead is placed to point west in each corner of foundation

Drawing from *Respect for Life; The Traditional Upbringing of American Indian Children*, edited by Sylvester M. Morey and Olivia L. Gilliam. © 1974 by the Myrin Institute, Inc. Published by Myrin Institute Books and reprinted with permission.

AMERICAN INDIANS

FAMILY SERVICE ASSOCIATION OF AMERICA

The Phoenix from the Flame: The American Indian Today

Social Casework 61:8 (October 1980), entire issue, 70 pp. Available from publisher, 44 East 23rd Street, New York, NY 10010. $4.25.

Purpose

"Providing services to a minority group requires culture-specific sensitivity, knowledge, and training. The history and cultural patterns of the American Indian that are found in the articles throughout this issue add to a valuable body of knowledge, to the literature, and provide essential resources for training workers to provide culture-specific services to American Indian communities.

The content of this issue addresses a variety of concerns that face the American Indian people today and highlights those cultural facts that may prove crucial in appropriate delivery of services to this group of people.

. . . It is our hope tnat it will not only serve as reference material, but in addition, will serve as a source of inspiration to *learn* more, to *serve* more effectively, and to become more creative in work with a people and a culture." (522-523)

—Ronald G. Lewis and Ada Deer

Contents

The complete issue deals with American Indians. Authors and topics included in this collection are as follows:

Gerald Thomas Wilkinson, "On Assisting Indian People;"

Edward M. Carpenter, "Social Services, Policies, and Issues;"

John G. Red Horse, "Family Structure and Value Orientation in American Indians;"

Dorothy L. Miller, Fred Hoffman, and Denis Turner, "A Perspective on the Indian Child Welfare Act;"

Charlotte Tsoi Goodluck and Deirdre Short, "Working with American Indian Parents: A Cultural Approach;"

(cont.)

Family Service Association of America (cont.)

Contents (cont.)

Wynne Hanson, "The Urban Indian Woman and Her Family;"

Charles E. Farris, Elane M. Neuhring, Joe E. Terry, Claudia Bilecky, and Ann Vickers, "Self-Concept Formation in Indian Children;"

John G. Red Horse, "American Indian Elders: Unifiers of Indian Families;"

Ronald G. Lewis and Wallace Gingerich, "Leadership Characteristics; Views of Indian and Non-Indian Students;"

E. Daniel Edwards and Margie E. Edwards, "American Indians: Working with Individuals and Groups;"

Robert A. Ryan, "A Community Perspective for Mental Health Research;"

Barbara W. Larsen and Gerald W. Jesch, "Student Training in an American Indian Setting;" and

Charlotte Tsoi Goodluck, "Strength of Caring."

GOOD TRACKS, JIMM G.

Native American Noninterference

In: Turner, Francis J., editor. *Differential Diagnosis and Treatment in Social Work.* 2nd edition. New York: The Free Press, 1976, 496-502. O.P. Also appears in: *Social Work* 18:6 (November 1973): 30-34.

Purpose

"The standard techniques and theories of social work that bring positive results with many groups, including lower-class Anglo-Americans (Anglos), Negroes, and assimilated Mexicans, are not successful when applied to native Americans. In fact, all the methods usually associated with the term 'social work intervention' diminish in effectiveness *just to the extent that the subject has retained his native Indian culture.* The reason is that any kind of intervention is contrary to the Indian's strict adherence to the principle of self-determination. The less assimilated and acculturated the individual, the more important this principle is to him. Some time ago Wax and Thomas described this principle as noninterference." (496 & 497)

This article outlines the impact that the principle of noninterference has on social work practice with Indian people.

Contents

Major topics discussed in this article include:

"Coercion and Suggestion" compares the use of coercion and management in Euro-American societies and Indian societies socialized with an understanding of noninterference.

"Respect and Consideration" illustrates the occurrence of noninterference in the daily behavior of Indian people and how Indian children are taught an understanding of noninterference.

"Implications for Practice" raises some of the issues social workers need to be aware of in their practice with Indian clients.

"Worker's Approach" provides some suggestions for social workers as they practice with Indian clients. The author emphasizes the importance of patience for workers in Indian settings.

Good Tracks (cont.)

Illustrative Material

Respect and Consideration

"The following incident illustrates noninterference in the simplest of matters. I was visiting my cousins when one of them put on his coat and said he was going down town. He had no car, so one could assume he was going to walk. I restated his intention and volunteered to drive him. The cousin showed noninterference with my activities by not asking or even suggesting that I drive him, although that is certainly what he wanted. If he had asked directly and I had not cared to drive him, I would have been put on the spot. I would have been forced to refuse unobligingly or agree unwillingly. But by simply putting on his coat and announcing his intentions, he allowed me to accept or reject his desires without causing bad feelings for anyone. I could volunteer to take him or pay no attention to his actions." (498)

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GOODLUCK, Charlotte Tsoi

Strength of Caring

Social Casework 61:8 (October 1980): 519-521.

Purpose

"This article describes some aspects of the social-familial network called by sociologists as the 'extended family' and by the author's relatives as grandmother and grandfather, or *shináli* (grandparents) in the Navaho language.

As a Navaho social worker, born in the Navaho nation and reared in a bicultural setting, the author's reflections on Indian child care, extended family practices and resources, and strength of family arises from both personal and professional experiences." (519)

Contents

In her discussion of child care customs, the author provides insight into the child rearing customs of American Indians and discusses the role of the extended family in Indian culture. She draws a variety of illustrations from child welfare work with Indian families. Finally, in her discussion of placement, the author stresses the need and the benefit for the child welfare system to recognize the cultural strengths of the Indian tribes.

Illustrative Material

> "There is no Indian word among all the languages for 'child placement,' 'adoption,' or 'foster care.' These are legal terms and practices that are foreign and reflect non-Indian culture and philosophy. Of course, these terms and practices are known because of the impact of American society and culture on Indian life for the last two hundred years. These legal concepts are descriptions having their ancestry in European inheritance property rights and ownership rules and regulations. Indian children were never a reflection of property, but an extension of the tribe, blood and kin ties, and clan-tribal identity. The group and clan emphasis are more important than individual issues and values. The child's rights are important, but the group maintenance and solidarity are vital, particularly with today's vast changes. One can learn much from current tribal cultural values and practices. What one can share is to learn from others from whom the majority culture has taken so much in the past." (521)

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HANSON, WINONA DuBRAY

The Urban Indian

San Francisco: San Francisco State University, 1980, 77 pp. O.P.

Purpose

"The . . . six articles provide a glimpse of the uniqueness of American Indian cultural conflict. The author has focused on aspects of the culture which warrant special attention. Because over a hundred tribes are represented in the San Francisco Bay area, an effort was made to enumerate commonalities amongst the tribal cultures, rather than focusing on specific tribes. The issues raised in these articles are applicable to urban areas throughout the country."

(preface)

Contents

Titles of the articles follow:

"Social Development and Urban Indians,"

"Grief Counseling with Native Americans,"

"Native American Style of Psychotherapy,"

"The Urban Indian Woman,"

"Sexuality and American Indians,"

"The American Indian Elder."

Illustrative Material

The truth comes into the world with two faces.
One is sad with suffering
and the other laughs.
It is the same face, laughing or weeping.
When people are already in despair,
maybe the laughing face is better for them.

From *Black Elk Speaks* by John G. Neihardt. Copyright John G. Niehardt Trust. Published by Simon and Schuster Pocket Books and the University of Nebraska Press. Reprinted with permission.

Hanson (cont.)

Cover graphic: Designed by Dr. Winona DuBray Hanson. Reprinted with permission.

Illustrative Material (cont.)

VI. THE ROLE OF THE ELDERLY INDIAN

The elderly Indian, down through the years, has been the preserver of the Indian race, Indian culture, Indian history. Indian people have never been ashamed of growing old. They merely accept it as a fact of life because they understand the forces of life and the forces of nature, that all and everything that lives also decays.

The Indian elders have always been a part of the extended family. Being the heart and the center of the Indian family, they bring into the family unit an experience, maturity. They also bring us knowledge, wisdom.

One of the greatest values of the Indian elderly is that they represent to us a repository. All that we like to claim and talk about as Indian didn't come to us from the university or the high school; it came to us from the Indian elderly. All that we hold dear and so precious in our Indianness comes from those who have gone before us. When we look at the Indian elderly, there is something in them, with them, that is so precious.

Today, we salute the Indian elder for preserving what is left of the Indianness. Let us continue to hold hands and join forces and, in the rame of Indian, while this country is lost in red, white and blue, let us become lost in our Indianness and maintain our identity in our Indian community.

Wendell Chino, President
National Tribal Chairmen's Association

From: *The Urban Indian*, p. 47. Reprinted with permission.

LEWIS, RONALD

Cultural Perspective on Treatment Modalities with Native Americans

In: Bloom, Martin, editor. *Life Span Development.* New York: Macmillan Co., 1980, 434-441. I.P. $17.95.

Purpose

"To work with Native Americans, one must effect a blending of the Western philosophy and the Native American philosophy. Native Americans are often willing to accept new ideas if they fit into their culture. This paper represents one attempt at syncretizing the Western and Native American philosophies in order to develop styles of working with the Native Americans. Treatment modalities with Native Americans must include cultural understandings." (435)

Contents

Lewis discusses three types of treatment modalities that have been effective in the treatment of mental illness in Native Americans. Healing power to the American Indian is evident in all of nature. As a cultural concept, it must be recognized in any work with American Indians.

A second modality, natural helping systems, has always been the first source to which the American Indian will go for help. The author stresses the importance of recognizing the social network in the Indian community and the importance of establishing linkages with the natural helping systems of family and community.

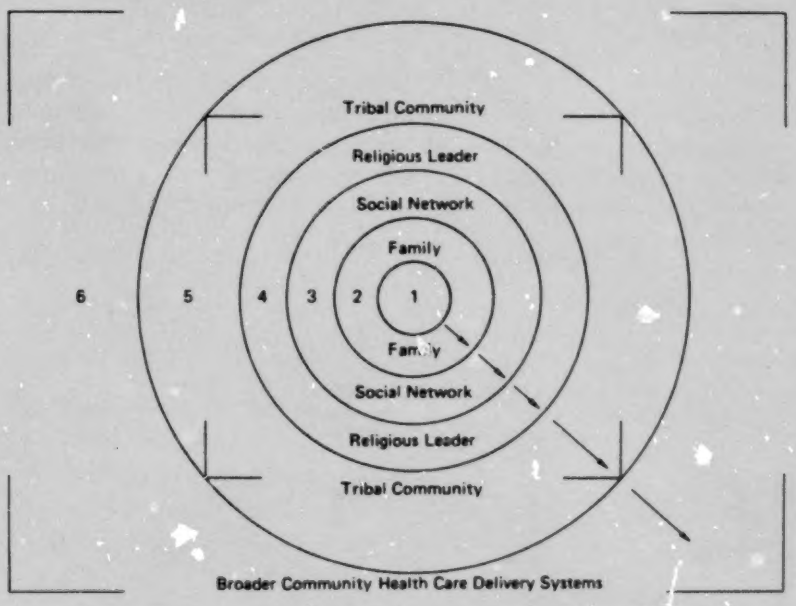
The use of self help groups is the third treatment modality discussed. The author provides some guidelines for developing self help groups with American Indians.

Lewis (cont.)

Illustrative Material

"The community map approach was used by this psychiatric social worker and a paraprofessional in developing the first comprehensive mental health program for Native Americans in Oklahoma. Rather than hanging out a shingle and waiting for clients, the mental health workers used the first six months in a friendly professional outreach program. The workers began this outreach program by going to the families of known mentally ill patients whose names were obtained from the Indian Health Service. In informal discussions, it was discovered where the family went for help in crisis situations. After obtaining permission from the family, the mental health workers visited the social network, which contains significant others, such as cousins, aunts, uncles, and so on. It was found from the social network that the religious leaders were a very important aid in the care and treatment of the mentally ill. Finally, the mental health workers very quietly visited the tribal community meetings, explaining to the tribe that they worked with those people who had personal problems. Within six months, through the use of this community map the workers found more clients coming to the office than they could handle. They did not destroy the broader community health care delivery system but became a part of the natural helping system of the community. (See Figure 1)." (438)

Cultural Perspective on Treatment Modalities with Native Americans



1. Individual
2. Goes to family first
3. Then to extended family (cousins, aunts, uncles, etc.) – social network
4. Religious leader
5. Tribal council
6. Finally formalized health care delivery system

FIGURE 1. Helping methodology must take on a system perspective.
Schema: Individual seeking aid. Numbered in order of significance for Native American and path followed for seeking help.

Figure 1: Reprinted with permission of Ronald Lewis, Professor at the Arizona State University School of Social Work.

LEWIS, RONALD G. and HO, MAN KEUNG

Social Work with Native Americans

Social Work 20:5 (September 1975): 379-382.

Purpose

"The ineffectiveness of social workers in dealing with Native Americans can often be attributed directly to the methods and techniques they use. . . There is a great need for social workers to examine carefully those techniques they plan to use in treating their Native American clients. If the worker discovers any that might be in conflict with the cultural concepts of the Native American, he should search carefully for an alternative approach. To do this, of course, the social workers must be aware of common Native American cultural traits." (379)

Contents

Topics covered include Native American traits and how these impact client-worker relations, family counseling, group work, and community work with Native Americans.

Illustrative Material

In an effort to communicate more fully, a social worker is likely to seat himself facing the client, look him straight in the eye, and insist that the client do likewise. A Native American considers such behavior—covert or overt—to be rude and intimidating: contrary to the white man, he shows respect by not staring directly at others. Similarly, a worker who is excessively concerned with facilitating the display of inner feelings on the part of the client should be aware of another trait. A Native American client will not immediately wish to discuss other members of his family or talk about topics that he finds sensitive or distressing. Before arriving at his immediate concern (the real reason he came to the worker in the first place), the client—particularly the Native American—will test the worker by bringing up peripheral matters. He does this in the hope of getting a better picture of how sincere, interested, and trustworthy the worker actually is. If the worker impatiently confronts the client with accusations, the client will be "turned off." (380)

Copyright 1975, National Association of Social Workers, Inc. Reprinted with permission from *Social Work* 20:5 (September 1975), p. 380, excerpt.

Photo: Bill Pensoneau
White Eagle, OK

MOREY, SYLVESTER M. and GILLIAM, OLIVIA L., editors

Respect for Life: Report of a Conference at Harper's Ferry, West Virginia on The Traditional Upbringing of American Indian Children

New York, NY: Myrin Institute Books, 1974, 202 pp. Available from publisher: 521 Park Avenue, New York, NY 10021. $4.95.

Purpose

This book is an outgrowth of a unique, extended meeting between eight Indian people and the staff of the Myrin Institute for Adult Education on the subject of traditional Indian views of education. The authors explain what prompted this conference and an earlier one of a similar nature.

"It may seem strange that an organization such as the Myrin Institute, which has little contact with Indian affairs, should suddenly start holding conferences with Indians." . . . (xiii) The conferences grew out of the author's recognition of the contributions of American Indian culture to our social and political heritage. The author notes that it is out of the rich Indian democratic tradition that distinctive American political ideas grew, including the idea of the state within a state. This idea first developed in the League of the Iroquois, and other Indian confederations served as a model when we created the United States out of thirteen colonies.

The purpose of this conference was to bring attention to the wisdom of the Indian people and to seek for answers to current social problems and issues in this Indian wisdom.

Contents

The book is in the form of a transcript of portions of the meeting. The chapters cover stages of development among Indian children as well as topics such as the role of grandparents, the family and clan structure, and the home. Discussion spans the several tribes represented by the Indian people.

Morey & Gilliam (cont.)

illustrative Material

"**HENRY OLD COYOTE:** Before the youngster goes to sleep, the grandparents will sing some songs and explain their meaning and significance; they'll also tell legends that are meant to help build character, or tell a story where somebody pulled a blunder. All of these things work on the child when he is asleep. I've been trying to remember some of the bedtime stories I heard as a boy. I try to practice these stories on my wife in order to refresh my memory, but she tells me, 'Keep quiet; I want to sleep!'

It's all right for a child to sleep because he needs the rest, but the moment of waking is a significant time. Come the early morning, my grandfather would always tell me, 'It's all right to sleep, but now you have had your rest. Sleep is not your ally; sleep is not your friend. Rise up early with the sun and face a new day. If you rise up early enough, you'll be lucky. Face that Old Man!' meaning the sun. 'He sees you and he's going to give you something. Face a new day—it's just like being born again!' These are some of the sayings he had. He would tell me, 'You can't return to yesterday. You have to keep going forward.' That's why we have the tipi facing east and why we turn to the right when we go out, because that's the path we have to take in order to face the sun, the Old Man, who is going round and round. 'When the different birds arise, they are enjoying a new day. Enjoy the new day with these others from the forest. With all the living creatures around, your brothers, face a new day!' This is the way my grandfather would greet me in the morning. He made me realize that by joining in when the birds are rejoicing and singing songs of happiness, I could share in that good feeling and retain it through the day. . . .

Yes, the bedtime stores encourage you to sleep and think about something that will strengthen you. At the same time, we make a wish for the child to have a dream; a good dream, not a bad one. This parallels the expression of the non-Indians to have 'sweet dreams.' " (54 & 55)

Excerpts from: *Respect for Life: The Traditional Upbringing of American Indian Children*, edited by Sylvester M. Morey and Olivia L. Gilliam. © 1974 by the Myrin Institute, Inc. Published by Myrin Institute Books and reprinted with permission. ALL RIGHTS RESERVED.

RED HORSE, JOHN G.

American Indian Elders: Unifiers of Indian Families

Social Casework 61:8 (October 1980): 490-493.

Purpose

The author's purpose is to discuss the roles of elders in American Indian families and to suggest implications for social work practice. The author discusses American Indian elders within a context of heritage, tribal custom and extended family.

Contents

Red Horse highlights the roles of elders in protecting American Indian family rights to heritage, in assuming an increasing level of family responsibility, in providing life-span wisdom to the family, in discipline and spiritual guidance. Red Horse suggests the ways in which social service providers must begin to be sensitive to and supportive of the ways in which elders can preserve and recapture family care and concern.

Illustrative Material

Family Obligations

"Programs serving elders have further documented a continuing pattern of family strength. This pattern is the result of elders who assume family responsibilities and obligations. Congregate dining programs have shed light on the influence of relational bonding in extended families. For example, a Minnesota program was frustrated through a lack of participation by elders in a dining program. Several changes were explored, ranging from "behavior rewards" to "cultural menus" as enticements to participation. A survey was eventually conducted and revealed that over seventy percent of the elders maintained close, functional contact with family networks and assumed traditional family roles. As such, elders characteristically were accompanied to congregate dining by children. This presented a conflict in values because the children were not allowed meals under federal guidelines. Elders, in turn, chose family obligations over program benefits; they withdrew. This does not appear to be an isolated situation. Indian professionals from the National Indian Council on Aging have documented similar instances in programs serving pueblos in New Mexico. " (p. 491)

Reprinted with permission from Red Horse, John G. "American Indian Elders: Unifiers of Indian Families" in Social Casework, 61:8 (October 1980), p. 491.

RED HORSE, JOHN G.

Family Structure and Value Orientation in American Indians

Social Casework 61:8 (October 1980): 462-467.

Purpose

"The family is a recognized cornerstone of American Indian society. It serves as a repository for value orientations that guide human behavior, as a transactional milieu for life span socialization, and as a basic catalyst for cultural revitalization.

This article discusses family issues critical to human services planning and delivery for American Indian communities. Two basic assumptions prevail: a grounded understanding of characteristic structures among American Indian extended family systems is a prerequisite for human services planning. And, family and culture are inseparably linked to individual mental health in that a sense of selfhood is derived from an historic culture as transmitted through family systems.

The discussion serves to inform human service professionals who are in contact with American Indian communities."
(462)

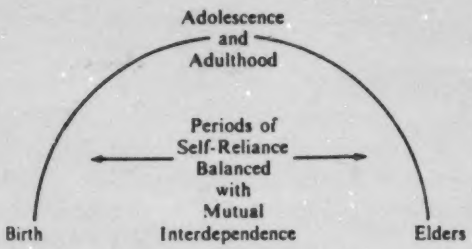
Contents

Red Horse begins by outlining family structure patterns that vary with tribal and geographic circumstance and touches on the value orientation and cultural behavior of American Indians that has remained fairly constant. The special focus of this article is the delineation of three major life-span phases among American Indians including (1) being cared for, (2) preparing to care for and (3) assuming care for.

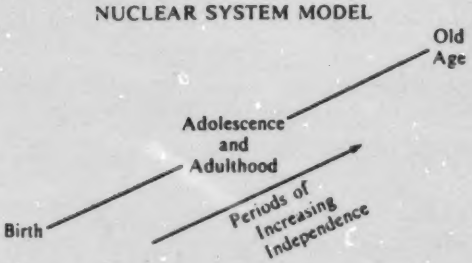
Red Horse (cont.)

Illustrative Material

EXTENDED SYSTEM MODEL



NUCLEAR SYSTEM MODEL



Comparative cultural life-span maps explicating the curvilinear pattern of the Indian extended system and the linear pattern of the nuclear system.

Diagram: Reprinted with permission from Red Horse, John G. "Family Structure and Value Orientation in American Indians". *Social Casework*, 61:8 (October 1980), p. 464.

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RED HORSE, JOHN G.; LEWIS, RONALD: FEIT, MARVIN; and DECKER, JAMES

Family Behavior of Urban American Indians

Social Casework 59:2 (February 1978): 67-72.

Purpose

"Ecological formulas are becoming increasingly popular as protocols for human service models. This trend represents a certain irony in the context of service provision to minority families. The function of American Indian families, for example, has long been disabled by social service personnel who appear insensitive to unique Indian family cultural and structural needs. Removal of children from American Indian families following a variety of social diagnoses is approaching epidemic proportion. William Byler cites that 25 to 35 percent of American Indian children are raised outside their natural family network. If ecological standards are applied, American Indian families appear qualified for endangered species status.

"This article examines characteristics unique to American Indian families and attempts to relate these to developing human ecology models in casework. Attention is directed toward extended family networks which represent the interactive field in which caseworkers should conduct transactions."(67)

Contents

The authors describe differences between European and American Indian family structures and behavior patterns. They illustrate with case examples incidences in which non-Indian workers have dangerously misconstrued Indian behavior patterns. They also illustrate cases where Indian network patterns have worked to preserve families despite misdirected intervention.

Three distinct Indian family lifestyle patterns are highlighted, including: "(1) a traditional group which overtly adheres to culturally defined styles of living; (2) a non-traditional, bicultural group which appears to have adopted many aspects of non-American Indian styles of living; and (3) a pantraditional group which overtly struggles to redefine previously lost cultural styles of living." (69). The legitimacy of each of these family styles and the core of American Indian values within each is stressed.

Finally, the authors conclude by suggesting ways in which traditional family network patterns can be conserved and strengthened by human services.

Red Horse, Lewis, Feit & Decker (cont.)

Illustrative Material

Table 1. Some selected variables of behavior according to family lifestyle — patterns among Minneapolis Urban Chippewas

Variable of behavior	Family lifestyle pattern		
	Traditional	Bicultural	PanTraditional
Language	Ojibway constitutes conversational language of parents and grandparents. Children are bilingual and able to transact family affairs following Indian language.	English constitutes conversational language by parents, grandparents, and children. Grandparents are usually bilingual. Some Indian language is recaptured through formal classes	Either English or Ojibway constitutes conversational language of parents, grandparents, and children. Indian language is recaptured through formal academic classes.
Religion	Midewiwin remains as the belief system. It retains the characteristics of a very closed system, following family networks.	Anglo belief system prevails; is generally, but not exclusively, Catholicism. Some all-Indian congregations exist with culturally adapted canons.	A modified Indian belief system mixing several traditional forms; i.e., Midewiwin, Native American Church, etc. Unlike closed structure of traditionalists, proselytizing strategies are employed.
Family relational field	Extended Network	Extended network	Extended network
Social engagement	Some acceptance of dominant society's activities; i.e., bowling, etc. Cultural activities such as feasts, religion, and pow wows prevail and take precedence over all others.	Dominant society's activities prevail, i.e., bowling, baseball, golf. Relate to non-Indians well. Cultural activities remain of interest but not necessarily enacted through behavior, e.g., will sit and watch at pow wows and read about religion. Very active in Indian meetings and politics.	Openly eschew activities of dominant society. Cultural activities prevail. Those who are not expert try to recapture singing and dancing skills.

Table 1: Reprinted with permission from Red Horse, Lewis, Feit and Decker "Family Behavior of Urban American Indians." *Social Casework* 59:2 (February 1978), p. 70.

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UNGER, STEVEN, editor

The Destruction of American Indian Families

New York, NY: Association of American Indian Affairs, 1977, 90 pp. Available from: publisher, 432 Park Avenue South, New York, NY 10016. $4.25.

Purpose

"The essays included here examine the Indian child welfare crisis in contemporary, legal and historical perspectives; document the human cost of the crisis to Indian parents, children and communities; and report on innovative programs designed and implemented by the Indian tribes themselves. . . . The Association hopes this volume will assist American Indian tribes and urban Indian communities in their developing efforts to protect and strengthen Indian family life, and will alert the general public to the tragic dimensions of the destruction of Indian family life taking place in urban and reservation Indian communities throughout the United States. It is also our hope that this book will help stimulate the reforms that are so urgently needed." (iii-iv)

Cover photograph by Martin J. Dain. Reprinted with permission of the Association on American Indian Affairs, Inc.

Contents

Some of the papers contained within this volume are published here for the first time. Others originated as testimony at Indian child welfare oversight hearings held by the Senate subcommittee on Indian Affairs in April 1974.

A. **Contemporary Overviews**

William Byler, "The Destruction of American Indian Families" and The Honorable James Abourezk, "The Role of the Federal Government: A Congressional View."

(cont.)

Unger (cont.)

Contents (cont.)

B. **Historical Perspectives**

Lewis Meriam, "The Effects of Boarding Schools on Indian Family Life: 1928" and Dane Coolidge, " 'Kid Catching' on the Navajo Reservation: 1930."

C. **The Human Cost**

Joseph Westermeyer, " 'The Drunken Indian': Myths and Realities;"

Carolyn Attneave, "The Wasted Strengths of Indian Families;"

Robert Bergman, "The Human Cost of Removing Indian Children from their Families;"

Evelyn Blanchard, "Child-Welfare Services to Indian People in the Albuquerque Area;"

Aileen Red Bird & Patrick Melendy, "Indian Child Welfare in Oregon;"

Joseph Westermeyer, "The Ravage of Indian Families in Crisis;"

Evelyn Blanchard, "The Question of Best Interest;" and

Carl Mindell & Alan Gurwitt, "The Placement of American Indian Children—The Need for Change."

D. **A Legal Perspective**

Leonard B. Jimson, "Parent and Child Relationships in Law and in Navajo Custom."

E. **Tribal Actions**

James H. Shore & William W. Nicholls, "Indian Children and Tribal Group Homes: New Interpretations of the Whipper Man" and

"Tribal Resolutions: National Congress of American Indians, Navajo Nation, Standing Rock Sioux Tribe, Sisseton-Wahpeton Sioux Tribe, Three Affiliated Tribes of the Fort Berthold Reservation, Oglala Sioux Tribe."

WILKINSON, GERALD THOMAS

On Assisting Indian People

Social Casework 61:8 (October 1980): 453-456.

Purpose

Wilkinson outlines the problems facing the Indian people and their goals. His particular purpose is to stress the point that "The goal of Indian people is perhaps somewhat different from the goals of a lot of other people. Their goals are not simply to survive, but to survive as a community; not just to survive as an individual, but to survive as a group. Similarly, the notion of progress in the Indian community is also different. The concept of progress is really not that appealing to Indian people because the purpose of the Indian community is not to progress. The purpose of the Indian community is simply to be, and the people find that *being*, along with those relationships between people and clans and certain ceremonial kinds of things, is a very satisfying existence. This may be difficult to understand for outsiders." (455)

Contents

Wilkinson outlines problems facing Indian people, including the fact that many central elements of Indian life are controlled by outsiders. He looks at the effect of current programs and makes recommendations to social service providers.

Illustrative Material

> "Programs designed for American Indians have to be special programs. They must be different from those now operating and perhaps they require some kind of leap of faith. The reasons to help the Indians include the obvious humanitarian ones, as well as self-interest, because there may be certain kinds of knowledge that tribal communities have that perhaps the rest of the world, at some point, will find essential to its own survival." (456)

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INDIANS AND THE U.S. GOVERNMENT

Overleaf photo: Henri Cartier-Bresson/Magnum Photos

Boys jumping over bushes

Drawing from *Respect for Life: The Traditional Upbringing of American Indian Children*, edited by Sylvester M. Morey and Olivia L. Gilliam. © 1974 by the Myrin Institute, Inc. Published by Myrin Institute Books and reprinted with permission.

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AMERICAN INDIANS

BROWN, DEE

Bury My Heart at Wounded Knee

New York, NY: Pocket Books, 1981, 458 pp. I.P. $3.95

Purpose

"Out of all these sources of almost forgotten oral history, I have tried to fashion a narrative of the conquest of the American West as the victims experienced it, using their own words whenever possible. . . .

This is not a cheerful book, but history has a way of intruding upon the present, and perhaps those who read it will have a clearer understanding of what the American Indian is, by knowing what he was. They may be surprised to hear words of gentle reasonableness coming from the mouths of Indians stereotyped in the American myth as ruthless savages. They may learn something about their own relationship to the earth from a people who were true conservationists. The Indians knew that life was equated with the earth and its resources, that America was a paradise, and they could not comprehend why the intruders from the East were determined to destroy all that was Indian as well as America itself." (xii-xiii)

Contents

The narrative focuses on the period from 1860 to 1890 and follows the tragic destructive force of white civilization from East to West, from tribe to tribe. Actual words of the nineteenth century tribal spokesmen flow through the book. Reports of treaty councils and Indian speeches are used extensively.

Chapter titles include the following: "Their Manners Are Decorous and Praiseworthy"; The Long Walk of the Navahos; Little Crow's War; War Comes to the Cheyennes; Powder River Invasion; Red Cloud's War; "The Only Good Indian is a Dead Indian"; The Rise and Fall of Donehogawa; Cochise and the Apache Guerrillas; The Ordeal of Captain Jack; The War to Save the Buffalo; The War for the Black Hills; The Flight of the Nez Percés; Cheyenne Exodus; Standing Bear Becomes a Person; "The Utes Must Go!"; The Last of the Apache Chiefs; Dance of the Ghosts; and Wounded Knee.

Brown (cont.)

Illustrative Material

"Where today are the Pequot? Where are the Narragansett, the Mohican, the Pokanoket, and many other once powerful tribes of our people? They have vanished before the avarice and the oppression of the White Man, as snow before a summer sun.

Will we let ourselves be destroyed in our turn without a struggle, give up our homes, our country bequeathed to us by the Great Spirit, the graves of our dead and everything that is dear and sacred to us? I know you will cry with me, 'Never! Never!"

—Tecumseh of the Shawnees (1)

© Reprinted with permission from *Bury My Heart at Wounded Knee*.

CINGOLANI, WILLIAM

Acculturating the Indian: Federal Policies, 1834–1973

Social Work 18:6 (November 1973): 24-28.

Purpose

"The Europeans who settled America brought their European values and assumptions with them. These values were drastically different from the values of the people they met on these shores. But the settlers were unable then, as most of their descendants are now, even to recognize this fact, much less take account of it in their dealings with the Indians. This ethnocentrism has given rise to problems in Indian policy from 1834, when Congress established the Bureau of Indian Affairs, to the Wounded Knee protest earlier this year." (24)

"Although some settlers sought mainly to dispossess and exterminate the Indian, the benevolent purpose of converting him to European culture was also a motivation in the making of Indian policies. This article attempts to assess the extent to which this purpose has been achieved." (25)

Contents

The author succinctly highlights major federal Indian policies between 1834 and 1973. He also discusses the impact of these policies on American Indians. Legislation described includes The Trade and Intercourse Act 1834, the General Allotment Act of 1886, and the Indian Reorganization Act of 1934 (IRA).

Cingolani analyzes the cause of the failure of key federal policies. Basic to this failure was lack of Indian involvement in or support for policies based on European values. He suggests that not only were narrowness and ethnocentrism to blame but also that the layers of administrative structures and procedures within the Bureau of Indian Affairs and the Department of Interior almost guaranteed failure. In conclusion, he does offer some suggestions to solve the problem of federal Indian policies.

Graphic: Gordon L. Yellowman
Reprinted with permission of The American Indian Child Welfare Project, The University of Oklahoma.

DELORIA, VINE, Jr.

Custer Died for Your Sins: An Indian Manifesto

New York, NY: Avon Books, 1969. 272 pp. I.P. $2.95.

Purpose

Deloria portrays Indian realities and punctures stereotypes with force and wit. His goal is to make visible modern Indian goals and needs.

"The primary goal and need of Indians today is not for someone to feel sorry for us and claim descent from Pocahontas to make us feel better. Nor do we need to be classified as semi-white and have programs and policies made to bleach us further. Nor do we need further studies to see if we are feasible. We need a new policy by Congress acknowledging our right to live in peace, free from arbitrary harrassment. We need the public at large to drop the myths in which it has clothed us for so long. We need fewer and fewer 'experts' on Indians.

What we need is a cultural leave-us-alone agreement in spirit and in fact." (33-34)

Contents

Deloria reviews laws and treaties with Indians, and the activities of social scientists, government agencies, church officials, civil rights activists and poverty program advocates aimed at what they define as "the Indian problem". He concludes with a discussion of leadership among Indians and a delineation of issues that face Indian people and the rest of America.

Along the way, Deloria ranges over a variety of provocative topics from an analysis of Tonto's meaning to Indians and whites, to Custer and Columbus jokes, to an analysis of why private charities remain more paternalistic toward Indians than do government agents.

Deloria (cont.)

Illustrative Material

"Whites have had different attitudes toward the Indians and the blacks since the Republic was founded. Whites have always refused to give non-whites the respect which they have been found to legally possess. Instead there has always been a contemptuous attitude that although the law says one thing, "we all know better."

Thus whites steadfastly refused to allow blacks to enjoy the fruits of full citizenship. They systematically closed schools, churches, stores, restaurants, and public places to blacks or made insulting provisions for them. For one hundred years every program of public and private white America was devoted to the exclusion of the black. It was, perhaps, embarrassing to be rubbing shoulders with one who had not so long before been defined as a field animal.

The Indian suffered the reverse treatment. Law after law was passed requiring him to conform to white institutions. Indian children were kidnapped and forced into boarding schools thousands of miles from their homes to learn the white man's ways. Reservations were turned over to different Christian denominations for governing. Reservations were for a long time church operated. Everything possible was done to ensure that Indians were forced into American life." [15–16]

"INTO EACH LIFE, it is said, some rain must fall. Some people have bad horoscopes, others take tips on the stock market. McNamara created the TFX and the Edsel. Churches possess the real world. But Indians have been cursed above all other people in history. Indians have anthropologists."[83]

"Indian unity and Indian problems became the subjects for intense manipulation behind the scenes, as professional Indian-lovers fought to keep some semblance of cooperation among the tribes while arrayed against it were the universities, educators, and old-line bureaucrats. One friend of mine, a sociologist, suggested that we Indians be heeded "so far, but only insofar, as they represent all the Indians." After that remark I was tempted to rise at the next conference and state that I represented 107 of 315 tribes, so I could be trusted 107/315 of the time. And that the building was on fire."[210–211]

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JOHNSON, BARBARA BROOKS

American Indian Jurisdiction as a Policy Issue

Social Work 27:1 (January 1982); 31-37.

Purpose

"Although social work has traditionally promoted and advanced sound public policies for human needs and has taken a strong interest in the rights of minorities, it has neglected the issue of American Indian jurisdiction. This article outlines the historical complexities of the issue and raises questions that the profession must begin to answer if it is to work effectively with all people on reservations." (31)

Jurisdiction refers to the authority by which courts hear and determine legal cases. In relationship to American Indians, the issue is the scope of authority that American Indians have in tribal courts.

Contents

The author summarizes briefly federal policies toward Indians and establishes the ongoing struggle among tribal sovereignty, states rights, and federal authority. She highlights the "checkerboard" nature of existing jurisdiction in which states, tribes, and the federal government have varying degrees of authority. She traces the policy through history, which swings toward assimilation of Indian tribes, then, intermittently returns to emphasis on tribal autonomy. The Indian Child Welfare Act is discussed in terms of its relationship to these historic jurisdictional issues.

Illustrative Material

"Advocacy requires social workers to have a thorough knowledge of American Indian history. This article presents some of the legal implications of federal policies for social workers, who must codify a firm position on tribal sovereignty. The statement should address the following questions: Do tribes have a right to self-government? Who is the rightful owner of the natural resources on reservations? Should tribes have separate tribal court systems? Who should deliver services to individuals living in checkerboard areas? Who is responsible for the delivery and funding of social services on reservations—the state, federal, or tribal government?" (36)

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Photo: Bill Pensoneau
White Eagle, OK

SLOAN, THOMAS L.

The Indian Reservation System

The Indian Historian 3:1 (Winter 1970): 30-33 and 65.

Purpose

The author documents ways in which the rights of Indians upon the reservation are abbrogated, often by the federal agencies intended to protect those rights. Sloan advocates reform in the administration of Indian affairs to protect their Constitutional rights.

Contents

Sloan takes up a variety of cases in which decisions have been made within the federal bureaucracy that have been arbitrary decisions to take land or water rights from Indian people. In these cases the Indian people have not received any of the process protections to which they would be entitled in a court of law.

The willingness to respond to communities or business persons who have an interest in Indian land is discussed. Sloan describes the difficulties Indians face in receiving what profits they might realize from the sale of land. Finally, Sloan advocates reform.

Illustrative Material

"...Others with sums of money at the agency [from the sale of their land] have suffered in want. One old man past seventy years of age, living near Bonesteel, on what was formerly a part of the Rosebud Sioux Reservation, was told in a letter from the Office at Washington, in answer to his application to be paid some money, that if he would go to the agency he would receive from his four thousand dollars there on deposit such amount of money as would be necessary to provide for his needs. It was one hundred and fifty miles across the country to the agency. To go around by railroad was more than three hundred miles, and the stage route twenty-five miles more. He had neither the means nor the physical ability to make the trip, and this particular old man died in absolute want, except for such means as were provided him by the neighbors. An inspector of the Indian service says there are many such cases." (32)

Photo: Bill Pensoneau
White Eagle, OK

SPICER, EDWARD H.

A Short History of the Indians of the United States

New York, NY: D. Van Nostrand Co., 1969, 319 pp. I.P. $6.95.

Purpose

"Members of dominant societies habitually see the social universe as oriented around the states which they control. Minority groups may be viewed sympathetically, but always the frame of reference is the necessity for adjustment to the dominant society's aims and institutions. Thus Indian history in the United States has rather consistently been presented as the record of Indian-White relations. This is certainly a legitimate field of history, but it is not an adequate frame of reference for the subject in hand. However influential White policies have been, the development of Indian life involves a great deal more than response to those policies.

This account proceeds from the standpoint that Indian-Indian relations, both within Indian communities and among different Indian nations, have been and are of great importance in Indian lives. The fact that White policies have rarely, if ever, had the results that Whites hoped for suggests that there are other historical factors of decisive importance which must be taken into account. If we are to face squarely the problem of writing Indian history it is necessary, first, to recognize the continuity of Indian societies and, second, to discover the various frames of reference in terms of which Indians view themselves and the people with whom they are in contact.

This book is an effort along the first line. The simple fact of continuing existence of Indian groups, strangely enough, needs emphasis in the United States. This is true because of a prevailing illusion that Indian societies are vanishing, that one after another each Indian group is taking the road to disappearance. Under the influence of this illusion, historians readily overlook the fact that Indian societies have existed for longer periods than the currently dominant society of the United States." (3)

Spicer (cont.)

Contents

The first half of this book is Spicer's narrative, outlining Indian history from 1540 through 1967. The second half is a collection of documents of the period. Four kinds of documents are included: those describing Indian history as seen by Indians; examples of key laws and treaties exemplifying white policy; the views that white leaders have held of Indian people; and the words of Indian prophets and spokesmen.

Illustrative Material

"A Boarding School Experience

Francis La Flesche, Omaha, attended a mission boarding school in the 1860s. The following is from the preface to a book which he wrote about his schoolboy years.

Among my earliest recollections are the instructions wherein we were taught respect and courtesy toward our elders; to say "thank you" when receiving a gift, or when returning a borrowed article; to use the proper and conventional term of relationship when speaking to another; and never to address any one by his personal name; we were also forbidden to pass in front of persons sitting in the tent without first asking permission; and we were strictly enjoined never to stare at visitors, particularly at strangers. To us there seemed to be no end to the things we were obliged to do, and to the things we were to refrain from doing.

From the earliest years the Omaha child was trained in the grammatical use of his native tongue. No slip was allowed to pass uncorrected, and as a result there was no child-talk such as obtains among English-speaking children,—the only difference between the speech of old and young was in the pronunciation of words which the infant often failed to utter correctly, but this difficulty was soon overcome, and a boy of ten or twelve was apt to speak as good Omaha as a man of mature years.

Like the grown folk, we youngsters were fond of companionship and of talking. In making our gamesticks and in our play, we chattered incessantly of the things that occupied our minds, and we thought it a hardship when we were obliged to speak in low tones while older people were engaged in conversation. When we entered the Mission School, we experienced a greater hardship, for there we encountered a rule that prohibited the use of our own language, which rule was rigidly enforced with a hickory rod, so that the new-comer, however socially inclined, was obliged to go about like a little dummy until he had learned to express himself in English."[277]

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U.S. COMMISSION ON CIVIL RIGHTS

Civil Rights Digest

Washington D.C.: 6:1 (Fall 1973): 56 pp. (entire issue).

Purpose

This issue of *Civil Rights Digest* was published by the U.S. Commission on Civil Rights as part of its clearinghouse responsibilities. The purpose of the issue was to raise civil rights and legal issues of the Indian people.

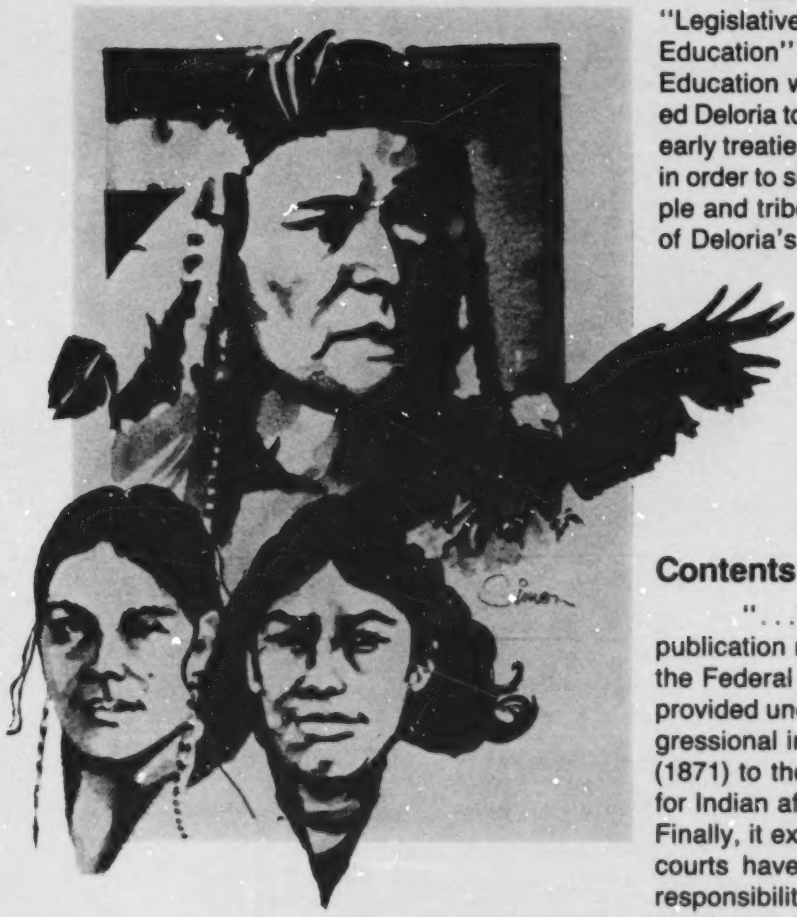
Contents

This collection of articles is somewhat dated but certain key selections summarize the history of the complex status of Indians under national law.

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE

A Brief History of the Federal Responsibility to the American Indian

Washington, D.C.: US DHEW, Office of Education, 1979. [OE Publication No. 79-02404]. I.P. $4.50.



Purpose

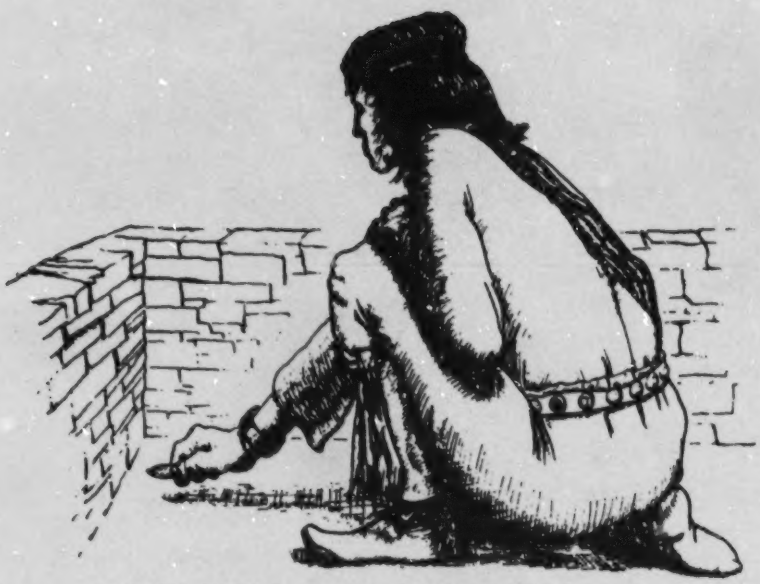
This document is drawn from the report "Legislative Analysis of the Federal Role in Indian Education" by Vine Deloria, Jr. The Office of Indian Education within the U.S. Office of Education asked Deloria to examine the historical record, including early treaties, acts of Congress, and court decisions in order to substantiate the dual rights of Indian people and tribes. This publication is a brief summary of Deloria's findings and conclusions.

Contents

"...With special emphasis on education, the publication reviews the treaty guarantees made by the Federal Government and the services actually provided under the guarantees. It summarizes congressional intent, from the end of the treaty period (1871) to the present, in assigning responsibilities for Indian affairs to a number of Federal agencies. Finally, it examines the consistency with which the courts have upheld the concept of dual Federal responsibility to Indian citizens, as expressed in treaties and general law." (3)

DELIVERY OF SERVICES

Overleaf photo: Burt Glinn/Magnum Photos.



LAGUNA PUEBLO. Blessing of Laguna Pueblo Home. Arrowhead is placed to point west in each corner of foundation

Drawing from *Respect for Life; The Traditional Upbringing of American Indian Children*, edited by Sylvester M. Morey and Olivia L. Gilliam. © 1974 by the Myrin Institute, Inc. Published by Myrin Institute Books and reprinted with permission.

AMERICAN INDIANS

CENTER FOR SOCIAL RESEARCH AND DEVELOPMENT, UNIVERSITY OF DENVER

Indian Child Welfare: A State-of-the-Field Study and Summary of Findings and Discussion of Policy Implications

Denver, CO: Center for Social Research and Development, University of Denver, July 1976, 421 pp. and 49 pp. Available from: publisher, University Graduate School of Social Work, University of Denver, Spruce Hall, Room S-131, Denver, CO 80208-0274. $25 and $9.00

Purpose

The study report, although completed in 1976, remains one of the basic information sources on Indian child welfare. These two volumes, together with the Compton and Slaughter titles in the next section of the Sourcebook, present the complete project report. The research project, conducted by the Center for Social Research and Development, included the following elements:

1. **A review of published and unpublished literature** about Indian child welfare.
2. **An analysis of legislation, regulations, and other documents** which deal with the policies and activities of federal and state agencies active in indian child welfare.
3. **Mail surveys in twenty-two states** with substantial Indian populations. The surveys included state agencies, private agencies, area offices of the Bureau of Indian Affairs (BIA) and the Indian Health Service (IHS), a sample of tribes and intertribal organizations, and a sample of BIA boarding schools.
4. **Field interviews at nineteen sites,** including twelve reservation sites, four urban Indian communities, one terminated tribe, and one site each in Oklahoma and Alaska. At each site there was an effort to interview all organizations involved in Indian child welfare matters, including service-providing agencies, tribal councils, courts, police, legal services, and urban schools.
5. **Case studies** of programs of particular significance based on documents and interviews.
6. **A mail survey focusing on graduate social work programs.** The survey included graduate schools of social work, Indian faculty and students at these schools, and Indian graduate of these schools.

(cont.)

Center for Social Research & Development (cont.)

Purpose (cont.)

Although the research was national in scope and the nineteen field research sites included a variety of communities, the sites were not chosen randomly and did not constitute a representative sample. The over 200 reservations and scores of off-reservation Indian communities have diverse histories, cultures, social and political organizations, and legal statuses. Thus, the reader must be cautious in applying any generalizations to a specific state or community which was not included in the study."(1)

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Contents

The summary document presents the findings and highlights the policy implications of this 1976 study of Indian child welfare. The study points out the unmet needs and inappropriate services that were to spawn the need for the Indian Child Welfare Act of 1978. This relatively brief document is a succinct analysis of problems and useful set of policy recommendations for Indian child welfare.

Major sections of the full report cover:

- "The Legal and Jurisdictional Status of Indian Tribes and its Application to Child Welfare Services;"
- "Policies and Activities of Major Service Providers;"
- "Child Welfare Services for Indians and Alaska Natives at Nineteen Field Research Sites;"
- "Placements of Indian Children with Non-Indian Families;"
- "State-Tribal Relationships and the Development of Tribal Programs;"
- "Social Work Education for Indians;"
- "The State of the Field in Indian Child Welfare: A Summary;" and
- "Policy Implications."

COMMISSION ON STATE-TRIBAL RELATIONS

Indian Child Welfare Act Case Studies and State Implementation of the Indian Child Welfare Act

Albuquerque, NM: Commission on State-Tribal Relations, September 1981, 73 pp. plus 60 pp. appendices. Available from: publisher, P.O. Box 4456, Station A, Albuquerque, NM 87196. $14.00 plus $2.00 postage/handling.

Purpose

"The Commission of State-Tribal Relations (CSTR) was chartered by the National Congress of American Indians, the National Tribal Chairmen's Association, and the National Conference of State Legislatures to improve inter-governmental relations by enabling states and tribes to coordinate their activities without threatening or challenging the jurisdiction of either government." (1)

"At the Commission's hearing concerning implementation of the Indian Child Welfare Act (ICWA), P.L. 95-608, held in Lincoln, Nebraska in August of 1980, the Commission heard testimony about the struggles facing states and particularly tribes as they approach the Act. . . .

The Commission therefore proposed to undertake a study of the process of implementation for the Act where the process has been relatively successful, selecting at least three cases to review in detail. The purpose specifically was to examine the interaction of the two governments to determine how communiction was established, the nature of state-tribal agreements, difficulties encountered and how they were overcome, and how the agreements were developed." (3-4)

Contents

"The three case studies selected include: (1) Spokane Tribe of Indians and Region I, Department of Social and Health Services of the State of Washington; (2) Minnesota Chippewas and the State of Minnesota; and (3) Eastern Band of Cherokees and the State of North Carolina. These case studies are divided into five sections: background, problems, process, content, and recommendations.

Also included in this report is a brief summary of other tribal-state agreements on ICWA, including: the Seminole Tribe and the State of Florida, the Minnesota Sioux Tribe and the State of Minnesota, and the Southern Ute Tribe and the State of Colorado. In addition to these summaries of other tribal-state ICWA agreements, the report includes synopses on the status of state implementation of ICWA. These synopses include the status of tribal-state ICWA agreements, court rules and social service procedures on ICWA, and other relevant information on implementation of the Act." (4 & 5)

(cont.)

Commission on State-Tribal Relations (cont.)

Contents (cont.)

Also included in this report is a brief summary of other tribal-state agreements on ICWA, including: the Seminole Tribe and the State of Florida, the Minnesota Sioux Tribe and the State of Minnesota, and the Southern Ute Tribe and the State of Colorado. In addition to these summaries of other tribal-state ICWA agreements, the report includes synopses on the status of state implementation of ICWA. These synopses include the status of tribal-state ICWA agreements, court rules and social service procedures on ICWA, and other relevant information on implementation of the Act." (4)

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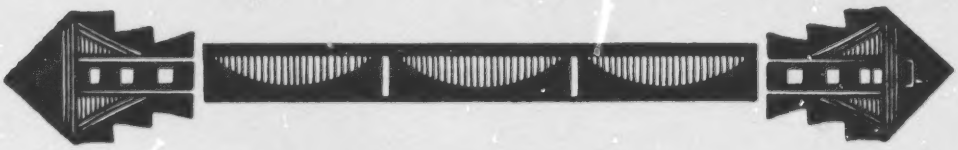
COMMISSION ON STATE-TRIBAL RELATIONS

State Implementation of the Indian Child Welfare Act: 1982 Report

Albuquerque, NM: Commission on State-Tribal Relations, March 1983, 36 pp. Available from: publisher, P.O. Box 4456, Station A, Albuquerque, NM 87196. $4.00 plus $2.00 postage/handling.

Purpose

The purpose of this report is to disseminate information on the implementation of the Indian Child Welfare Act. The Commission on State-Tribal Relations identified contact persons in each state and requested these persons to provide information regarding tribal-state agreements; social service policies and procedures; court rules or statutes; problem areas; and assistance available to other states. Forty-nine states responded.



Contents

The report includes a brief summary of findings and comments on a similar study conducted by the Children's Bureau of the Department of Health and Human Services in 1981. The report then presents information on the implementation of the Act on a state by state basis.

Graphic: Gordon L. Yellowman
Reprinted with permission of The American Indian Child Welfare Project, The University of Oklahoma.

FISCHLER, RONALD S.

Protecting American Indian Children

Social Work 25:5 (September 1980): 341-349.

Purpose

"On the surface, the act [Indian Child Welfare Act] offers great promise to American Indian children and families. Upon close examination, however, it is not clear whether the act will have its intended effect. Only a small appropriation has been made to implement this law. In addition, the philosophy that underlies the law is questionable: children's rights are subordinated to the rights of parents and tribes. This article will examine the Indian Child Welfare Act in relation to the history of child advocacy and discuss its probable effect on American Indian children." (341)

For an opposing view on the impact of the Indian Child Welfare Act, read the response by Evelyn Lance Blanchard and Russel Larence Barsh entitled "What Is Best for Tribal Children? A Response to Fischler." An annotation of the Blanchard and Barsh response appears on the next page of this section.

Contents

The author considers six issues and their relationship to the Indian Child Welfare Act and its implementation. In the first, "Pattern of Discrimination," the author questions whether or not the historical pattern of discrimination against Indian children and families in child welfare accounts solely for the maltreatment of Indian children. "Circumstances of Abuse" challenges the belief that child abuse and neglect is rare among American Indians, and "Characteristics of Abuse" points out studies that have identified the occurrence of abuse and neglect in some Indian communities.

In the final three sections: "Custody Proceedings," "Jurisdiction of the Tribes," and "Child and Family Services," Fischler examines provisions of the ICWA and what he sees as the limits that may prevent the Indian Child Welfare Act from succeeding in its intent to protect American Indian children from maltreatment.

Illustrative Material

"It is unfortunate that the means of greater sovereignty for American Indian adults places American Indian children in jeopardy. By regarding children as the property of parents, families, and tribes, the Indian Child Welfare Act will not protect them adequately. The required standard of proof of harm is too high. American Indian children's placements will be insecure and liable to disruption at any time, subject to the wishes of parents. Priorities of placement consider the family's rights over the children's needs. These are problems that the tribes must correct. Upon the wisdom of American Indian adults depends a generation of American Indian children, and no society can afford to waste its children. They are its most valuable resource." (348)

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BLANCHARD, EVELYN LANCE and BARCH, RUSSEL LAWRENCE

What Is Best for Tribal Children? A Response to Fischler

Social Work 25:5 (September 1980) 350-357.

Purpose

"It is with a sense of frustration and perplexity that this response to Fischler's article is written. It is deeply disturbing to American Indians that their right to live and make interpretations of life must repeatedly be asserted. . . .

The Indian Child Welfare Act represents a major shift in the federal government's policy toward American Indians. Its implementation signals an interpretation of American Indian life different from the one commonly held by many individuals involved in the area of child protection and child welfare services. . . .

This article has two parts. The first part addresses the American Indian child in tribal society and the implications of current social work practice with Indian families. The second part covers the legal interpretations of the Indian Child Welfare Act from the perspective of an attorney and educator who has extensive experience in American Indian law and its relationship to Western thought and policy." (350)

Contents

This article is written in response to one by Ronald S. Fischler, which is annotated on the two previous pages. In "Social Service Perspective," the authors challenge Fischler's position by documenting the traditionally held importance of children to the American Indian. They state, "An American Indian child is born into two relational systems, a biological family and a kinship network such as a clan or band. . . . It is within this interlocking network of support and interdependence that children develop competencies and learn what is expected." (351)

Blanchard and Barsh refute Fischler's analysis of maltreatment in Indian communities and his request for research into Indian parenting styles. Their discussion of child welfare services for American Indians is presented from the point of view of the culture of the American Indian. "At issue is not tribal right versus individual right, but rather the right of a people to maintain a culture that has provided them meaning in this world from the beginning of time." (354)

In the discussion of the legal perspective, Blanchard and Barch respond to the legal issues raised by Fischler and conclude by questioning the validity of criticisms of the Indian Child Welfare Act based on non-Indian values.

Blanchard & Barch (cont.)

Illustrative Material

"Perhaps the most distressing aspect of Fischler's position is the absence of respect for the ability of American Indians to resolve their own difficulties. One is left with the impression that the debilitating experience of American Indian life has so exhausted and abused individuals that they no longer have the emotioal energy to act in their own best interest. The ugliest features of a sovereign-dependent relationship continue to be encouraged.

With enactment of the Indian Child Welfare Act, the federal government responded affirmatively to the petition of American Indians that their way of life be allowed to continue. At issue is not tribal right versus individual right, but rather the right of a people to maintain a culture that has provided them meaning in this world form the beginning of time. Perhaps this position is best described by the late D'Arcy McNickle, foremost American Indian historian:

'Thus, the generalized picture today is of a people that has survived in numbers, in social organization, in custom and outlook, in rentention of physical resources, and in its position before the law. The situation might be described as a survival of fragments, of incomplete entities—but there we would miss the mark. Any people at any time is a survival of fragments out of the past. The function of culture is always to reconstitute the fragments into an operational system. The Indians, for all that has been lost or rendered useless out of their ancient experience, remain a continuing ethnic and cultural enclave with a stake in the future.' " (354)

© 1980, National Association of Social Workers, Inc. Reprinted from *Social Work* 25:5 (September 1980), p. 354, excerpt.

Photo: Bill Pensoneau
White Eagle, OK

GOODLUCK, CHARLOTTE and BROWN, MARY ELLEN

Decision Making Regarding American Indian Children in Foster Care

Denver: Region VIII Family Resource Center, University of Denver Graduate School of Social Work, n.d., 14 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 E. Huron, Ann Arbor, MI 48104. $1.00.

Purpose

"There are many factors that need to be taken into consideration in gathering information and in making the decision as to where the Indian child will be placed. . . . With a multitude of agencies and individuals involved in planning the future of Indian children presently in care, it seems appropriate to outline the type of information necessary to make decisions consistent with the needs and resources of Indian children and their families." (1)

Contents

The authors provide a structure for assessment and decision making about the placement of Indian children in the child welfare system. They suggest areas for information gathering related to the child, the parents and extended family, and foster family. They outline the merits of a variety of placement arrangements from a cultural perspective. They highlight points in the decision making and placement process that are culturally relevant to Indian families and children.

Illustrative Material

Points to consider:

a. A chance to belong to an extended family and clan
   (1) develop a positive Indian identification
   (2) experience security
   (3) exposure to new identification models
   (4) learn tribal language.

b. Importance of living on and becoming familiar with reservation
   (1) learn traditional activities
   (2) learn an appreciation for spiritualism/land/resources instead of materialism/consumerism.

(cont.)

Goodluck & Brown (cont.)

Illustrative Material (cont.)

c. Develop a world view incorporating spiritual/religious dimensions
   (1) social-religious ceremonies, pow-wows, intertribal rodeos
   (2) birth, naming, puberty rites
   (3) men's activities, i.e., sweat baths.

d. Experience the strengths of extended family
   (1) planning and decision making involving more than one person
   (2) shared roles and responsibilities
   (3) integration of young and old
   (4) different child rearing and discipine patterns.

e. The practice and knowledge of these various benefits will be influenced by
   (1) tribal background
   (2) intertribal marrige
   (3) degree of contact to non-Indian lifestyle
   (4) degree of economic and class variations experienced." (4 & 5)

Reprinted with permission of the authors, Charlotte Goodluck and Mary Ellen Brown.

GOODLUCK, CHARLOTTE TSOI and SHORT, DEIRDRE

Working with American Indian Parents: A Cultural Approach

Social Casework 61:8 (October 1980): 472-475.

Purpose

"In 1973, Jewish Family and Children's Services of Phoenix (JFCS) formed the Indian Child Welfare Program, first known as the Indian Adoption Program. The program is based on the premise that American Indian children should be placed in Indian homes that are as close to their own cultural heritage as possible. Previously, American Indian homes that existed locally on the reservations had not been tapped as a resource. . . . Prior to this program, thousands of Indian children had been placed in non-Indian adoptive homes in the eastern part of the United States, thus neglecting the importance of cultural continuity. Little effort was made to engage the family of origin with the planning for the child.

. . . This article highlights work with Indian parents, particularly fathers, in terms of their ability to engage in permanent planning for their children, and how an active cooperation between worker and parent results in a plan for the child. Practice issues are also addressed." (472)

Contents

Topics covered include a definition of the program goals, illustrative case examples, and issues for child welfare practice. The goals of the program initially focused on active recruitment of American Indian families, direct child welfare services to biological parents, and preparation and legal advocacy for the children in care. Preventive and outreach services have also been ongoing goals of the program.

The authors emphasize throughout the importance of cultural values in the development and implementation of the program. They use case examples to illustrate the effectiveness of the program and to point out practice implications for working with biological parents in the Indian Child Welfare Program.

Goodluck & Short (cont.)

Illustrative Material

Cultural Values

"The ICW program reflects the American Indian philosophy that considers children to be part of the community resources belonging not only to the nuclear family, but also to the extended family, community, and tribe. Although each tribe is unique, there are basic values that cross tribal lines and these values differ dramatically from the majority culture's value system.

The Indian views land as having a spiritual quality that can neither be possessed nor relinquished. Throughout the generations, Indian families have used the land cooperatively and productively, never seeing it as an individual possession to be bought and sold for personal gain. Similarly, the Indian does not view a child as personal property but as belonging to the community as a whole. Attitudes toward the land base and toward children are parallel in that one does not terminate one's relationship with either, but provides support, sustenance, and nurturing to ensure continuity. It is with respect for this understanding that the ICW program views the biological father, as well as the mother, as an essential part of the planning process." (473)

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ISHISAKA, HIDEKI

American Indians and Foster Care: Cultural Factors and Separation

Child Welfare 57:5 (May 1978): 299-308.

Purpose

"Concern regarding the child welfare system in the U.S., specifically in the area of foster care, has been growing. . . ." (299)

This article is a report of a study done by the author which "suggests that lifestyle patterns and/or cultural differences in behavior play a critical role in the separation of Indian children from their parents. The data are derived from a 2½ year research and demonstration project. . . [which] had as its major goal the development of procedures by which American Indian families could be assisted to avert child separation." (300)

Contents

Ishisaka includes a summary of descriptive data collected on the families included in the study; criticism of practices in child welfare policies and agency procedures in regard to Indians; and a discussion of silence as a culturally appropriate response in the Indian family.

The author concludes with a discussion of the implications of the removal of Indian children from their homes to "culturally alien environments."

Illustrative Material

> "An example of a cultural difference reported in the literature on American Indians is a case in point. Among the Western Apache, silence plays an important role in cultural functioning. Silence is considered an appropriate response at times of role ambiguity. A child returning from a boarding school may be greeted with silence on the part of the parents because it is unknown what changes in the child may have occurred in the child's absence from home. With time, silence is broken as parents and child become reacquainted through nonverbal signs. Such a cultural pattern invites cultural misunderstanding. An outsider witnessing what would be an occasion for embraces and verbal intimacy among Anglo people might misperceive the Western Apache cultural pattern as an indication of coldness of parents toward their child, or make other culturally biased inferences." (303 & 304)

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Photo: Courtesy of Dr. Eddie F. Brown

JOHNSON, BARBARA BROOKS

The Indian Child Welfare Act of 1978: Implications for Practice

Child Welfare 60:7 (July/August 1981): 435-446.

Purpose

"The passage of the Indian Child Welfare Act of 1978 (ICWA) is an important milestone in congressional action to protect and maintain Indian families and tribes. The intent of the act is to stabilize Indian families by reducing the number of Indian children removed and placed in non-Indian adoptive or foster homes. The act establishes minimum federal standards for removal of Indian children and outlines procedures that aid their placement in homes reflecting Indian culture.

The act contains four titles. Title I, 'Child Custody Proceedings,' and Title II, 'Indian Child and Family Programs,' are the heart of the act and the focus of the article. Title I reaffirms the right of tribal courts to assume jurisdiction over the placement of Indian children and extends jurisdiction, in some instances, to children living off the reservation who are tribal members or eligible for membership. Title II authorizes the Secretary of the Interior to make grants to Indian tribes for the delivery of social services to families and to assist tribes in the development of tribal child welfare codes." (435-436)

The purpose of the article is to explore practice implications of the Act.

Contents

Topics covered in this article include a discussion of the impact of boarding schools, foster care, and adoption on the Indian child and the Indian family. The author illustrates how these three service sytems have been instrumental in severing the bonds of Indian families. In her discussion of the Act, Johnson highlights the major provisions of the act to be implemented in the provision of child welfare services to Indian children.

The author concludes by pointing out fiscal constraints to fulfillment of the Act and summarizes the basic challenge of the Indian Child Welfare Act of 1978.

Johnson (cont.)

Illustrative Material

"The ICWA returned jurisdiction to tribal courts in all matters involving Indian children living on the reservation. In defined instances jurisdiction was extended to Indian children living off the reservation.

The right of Indian tribes to jurisdiction over their children is rooted in the legal history of our country. As individual Indian tribes signed treaties with the European settlers, each tribe was recognized as a sovereign nation in accordance with European legal tradition. This sovereignty has been reaffirmed in numerous court decisions that recognize tribes' unique status of 'domestic dependent nation'. Therefore the tribes have the authority to govern themselves, levy taxes, and establish a separate court system.

In matters of child welfare, however, before the 1978 act the state courts had gradually assumed jurisdiction over Indian children; until the late 1960s their right to intervene was seldom questioned. In addition to outlining tribal courts' responsibilities for Indian children and returning jurisdiction to them the act also set a precedent by extending the courts' jurisdiction beyond the bounds of the reservation to children who are tribal members or eligible for membership but are living off the reservation in cases of foster care placement or termination of parental rights. In these matters, tribal courts now have the right to intervene and/or receive transfer of jurisdiction from state courts. The ICWA specifically requires that:

> in any involuntary proceeding in a state court where the court knows or has reason to know that an Indian child is involved, the party seeking the foster care placement of, or termination of parental right to, an Indian child shall notify the parent or Indian custodian and the Indian child's tribe . . . of the pending proceedings and of their right to intervention .

If either parent objects to the transfer to tribal court, the case remains in the state court but the tribe retains the right to intervene in the proceedings." (440)

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METCALF, ANN

A Model for Treatment in a Native American Family Service Center

Oakland, CA: Urban Indian Child Resource Center, December 1978, 86 pp. Available from publisher, 340 Euclid Avenue, Oakland, CA 94610. $10.00.

Purpose

"The Urban Indian Child Resource Center in Oakland, California was the first urban Indian project funded by the National Center on Child Abuse and Neglect. The proposal under which it began operations in 1975 called for a staff of Family Representatives who were to act as advocates for Indian children and their families.... Over the course of its first two years of existence, the Center moved from its initial goals, narrowed its scope of services, and by its own admission, switched from resource coordination to treatment. However, the type of treatment offered by the Child Resource Center does not conform to the usual expectations of a therapeutic model.

What has happened at the Center is the growth and development of a new model, based on antecedents from traditional native American cultures and the realities of contemporary Native American existence as experienced and understood by Native Americans themselves." (1)

The purpose of this document is to describe the elements of this model.

Contents

Main chapter headings in this monograph include the following: "Introduction; The Problem and Its Cause; How the Center is Organized; The People Who Use the Center; What the Center Does; How Well the Model Works; Other Settings, Other Programs; and Recommendations." The volume does an extraordinary job of conveying the key elements of the program's approach, organization and experience.

Metcalf (cont.)

Illustrative Material

"The Potlucks and The Grapevine

In order to understand the Indian specific nature of the kind of intervention offered at CRC through the Family Support Network, homemaking service, case coordination, and foster placement programs, it is necessary to look at *how* these programs are carried out.

Much of the work involved takes place in and around events such as potlucks, powwows, feasts, and recreation programs. What to an outsider may look like pleasant social gatherings—full of fun and little work—are to CRC staff examples of an important treatment mode. These are occasions for building ethnic identity, solidifying families, gaining spiritual guidance through traditional songs and ceremonies, educating children, and in general breaking through patterns of social isolation.

In structure, such events are nonhierarchical; staff, professionals from other Indian organizations, clients, foster parents, natural parents, children, and adults all participate on an equal footing. It would be a mistake to assume that these treatment modes constitute what some anthropologists contemptuously call 'back to the blanket.' The object is not a nostalgic return to patterns derived from other times and other places. Rather, the ideal is to provide a warm positive Indian environment for Indian children in contemporary society.

The Child Resource Center is instrumental in providing a *center* where families can meet and come together from time to time for mutual support and an enjoyable time. No matter what it is termed, however, the Family Support Network is common to all urban Indian communities. It is an Indian family way of functioning. In the words of a Child Resource Center staff member:

> We've started a nurturing base that could help people. The family support network is a mental health [system]. When Indian people get lost in the city or lost in the urban setting, what they need is to acquaint themselves with and have access to people of their own kind. Indian families have stabilized and hang onto their Indian ways. They still survive in the urban setting. With the family support network you're connecting [the person in crisis] back to a strong [traditional] link—the extended family—that would help him. I was talking about mental health. That's making a person feel really good about, that there's something really positive to being a part of an Indian family." (28-29)

Reprinted with permission of the Urban Indian Child Resource Center.

MILLER, DOROTHY L.; HOFFMAN, FRED; and TURNER, DENIS

A Perspective on the Indian Child Welfare Act

Social Casework 61:8 (October 1980): 468-471.

Purpose

The purpose of the article is to acquaint social workers with the provisions and the spirit of the Indian Child Welfare Act and the past abuses that weakened Indian tribes and destroyed Indian families.

The authors view the Indian Child Welfare Act of 1979 as a "legal tool for the protection of Indian families and strengthening of Indian tribes against recent and enduring consequences of invasion, conquest and expropriation. The act radically changes the legal relationships between Indian tribes and states regarding child welfare matters. It gives legal sanction to the child care patterns most common in traditional native culture, establishing a federal policy recourse to the Indian extended family for child rearing purposes." (468)

Contents

The article discusses past destructive federal and state practices toward Indian families, provisions of the Indian Child Welfare Act, and implications for workers for the Act.

Illustrative Material

> "Now that more than half the Indians in the United States live in cities, there is increased likelihood that social workers will come in contact with Indian child welfare cases. How should social workers in urban areas deal with such matters, in the light of the Indian Child Welfare Act of 1979?
>
> It is important that social workers understand the provisions and the spirit of the Indian Child Welfare Act. Notification of the child's tribe that child welfare activity has been initiated would be a sensible step. Using the act's preferences for placement of children will avoid subsequent problems that might arise after termination of parents' rights. An oversight system consisting of persons from Indian service agencies and organizations might be created in cities and countries where Indian people live.
>
> Social workers must be aware of the past abuses that have destroyed many Indian families and weakened Indian tribes. Federal policy has changed since the days when removal of Indian children from their people was a standard practice. Child welfare practice must now change as well." (471)

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HE ASKED THEM WHAT DID THEY KNOW & THEY TOLD HIM

i know all
about these
different
villages is
all i know

highyohoweyyehheyhighyohoweyyehheyhighyohoweyyeh

i know
all about these
different
hills is
all i know

highyohoweyyehheyhighyohoweyyehheyhighyohoweyyeh

i know all
about
these different
rivers is
all i know

highyohoweyyehheyhighyohoweyyehheyhighyohoweyyeh

Reprinted from: *Shaking the Pumpkin* by Jerome Rothenberg. With permission of The Sterling Lord Agency, Inc. © 1972 by Jerome Rothenberg.

MITCHELL, WAYNE, editor and RED HORSE, JOHN, conference coordinator

Proceedings of Colloquium on American Indian Families: Development Strategies and Community Health

Tempe AZ: American Indian Projects for Community Development, Training, and Research, School of Social Work, Arizona State University, 1982, 163 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 E. Huron, Ann Arbor, MI 48104. $10.00.

Purpose

The provision of adequate mental health services to Native Americans has been an objective of many different groups including the various tribes, the Indian Health Service, urban Indian centers and Arizona State University. The sharing of information on how some of the mental health programs provide services was the focus of a two day mental health colloquium which was held at the Phoenix Indian Center on April 29, 30, 1982.

The colloquium was organized and moderated by Dr. John Red Horse, Associate Professor of Social Work at Arizona State University. The colloquium was held to partially fulfill the overall goals of the mental health component of the American Indian Projects of the School of Social Work. Representatives of various tribal, BIA, IHS and urban agencies were in attendance. The papers presented at the colloquium make up this module.

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MYERS, JOSEPH A., editor

They Are Young Once But Indian Forever: A Summary and Analysis of Investigative Hearings on Indian Child Welfare, April 1980

Oakland, CA: American Indian Lawyer Training Program, Inc., 1981, 207 pp. Available from: publisher, 319 MacArthur Blvd., Oakland, CA 94610. $14.00.

Purpose

"On April 29, 1980, the American Indian Lawyer Training Program began two days of investigative hearings on Indian child welfare in Denver, Colorado. Our purpose was to create a forum wherein those who work in the field of Indian child welfare could express their concerns about implementation of the Act. A balanced cross-section of witnesses testified before a well-informed committee. The views expressed and the experiences shared are timely and will remain so throughout the period of implementation of the Act. . .

They Are Young Once, But Indian Forever is a direct product of the investigative hearings. It documents the testimony generously and candidly offered by witnesses who show genuine concern for the welfare of Indian children. . . ." (16)

Contents

The first section of this book summarizes the proceedings and highlights obstacles to successful implementation of the Act and the constitutional challenges to the Act. Recommendations also based on the testimony of the witnesses are offered. These recommendations point to a variety of efforts that must be undertaken if the Act's important purposes are to be achieved.

The largest part of the book consists of the testimony itself, including a transcript of the proceedings and copies of formal addresses and written testimony.

Appendices include a copy of the Indian Child Welfare Act of 1978 and copies of sample intergovenmental agreements used to implement the Act.

Illustrative Material

Some key recommendations include:

"I. Funding

A. *Congress must increase significantly the allocation of funds to the Bureau of Indian Affairs for Indian Child Welfare Act purposes. Funding must be sufficient to enable the tribes to develop comprehensive implementation programs. Adequate, if not generous, funding is imperative if the Act is to become more than a promising piece of paper. . . .*

B. *The Bureau of Indian Affairs must provide guidance to tribes to ensure that they obtain additional funding available from other federal agencies. . . .*

C. *The Bureau should establish policies and strategies that ensure that funding is distributed equitably and meaningfully. Long-term funding must be available. . . .*

(cont.)

Myers (cont.)

Illustrative Material (cont.)

II. Governmental Responsibilities

A. *The Department of Interior should execute actively its responsibilities under the Indian Child Welfare Act. . . .*

B. *The states must work with the tribes in a good faith effort to implement the Act. . . .*

C. *Tribal governments must increase their knowledge of and ability to deal with child welfare matters. . . .*

D. *Tribes must develop codes and government structures enabling them to exercise their authority under the Act and reflecting the Act's intent to ensure the preservation of the Indian family and the consideration of tribal social and cultural values in child welfare matters. . . .*

E. *Tribal social services providers should be developed. Standards and procedures should reflect tribal values and traditions. . . .*

III. Informational Services

A. *Close communication with agencies that can provide funding and technical assistance must be established. . . .*

B. *Under its broad obligation to implement the Indian Child Welfare Act of 1978, the Bureau of Indian Affairs should inform the states of their roles and responsibilities. . . .*

C. *A national clearinghouse should be established, preferably within the structure of a national Indian organization."* (58-63)

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Excerpted from pp. 58-63.

RED HORSE, YVONNE; GONZALES-SANTIN, EDWIN; BEANE, SYDNEY; and TOLSON-GONZALEZ, PATRICIA ANN; developers and editors

Traditional and Non-Traditional Community Mental Health Services with American Indians

American Indian Projects for Community Development, Training, and Research, School of Social Work, Arizona State University, March 1981, 330 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 E. Huron St., Ann Arbor, MI 48104. $16.50.

Purpose

"Mental Health services for American Indians has been provided traditionally through family, Medicine people, or other persons within a tight knit tribal community. Extended family and tribe, therefore, have historically organized as a natural support network to facilitate individual and group wellbeing.

Current mental health literature fails to capture the essence of the helping process among American Indians because of inadequate conceptual models guiding the provision of services offered by the mental health professions. The intent of this curriculum module is to provide an understanding of American Indian attitudes and perspectives surrounding mental health. Several questions concerning service needs and intervention styles are answered: What is mental health services in the Indian community? What have been and are Traditional Mental Health services with American Indians? How are Mental Health Services on the Reservations different form the urban area? What techniques and services models can be used when providing services with American Indian Familes? This curriculum module is intended for: 1) students in human services and related professional schools; and 2) human service workers who provide services with American Indian populations.

The articles included in the Module have emanated from Indian communities and reflect their concerns in the provision of Mental Health Services." (i)

Contents

This volume is a collection of fifteen articles, organized into four sections. The sections are titled: Social Work Services in American Indian Urban Communities; Social Work Practice in Cultural Settings Other than by University Trained Human Service Personnel; Health and Mental Health Services with American Indians; and Social Work and Mental Health Services on Reservations.

Red Horse, Gonzales-Santin, Beane & Tolson-Gonzalez (cont.)

Illustrative Material

"Maria was a fifteen year old sophomore in high school. She was an honor sudent who rarely skipped class and was not a behavior problem in school.

Maria chose not to live with either natural parent when she was fourteen years old. She related to them well but chose to do so on her own terms. The parents accepted this selfdirection and self-reliance by their daughter since family alcoholism appeared as a recurrent problem in on-going relationships between parents and child. Actually, Maria had been in and out of foster care since the age of seven because of the alcohol problem which had and continued to exacerbate personal relationships.

Maria's county social worker allowed her to decide upon foster placements. Maria thrived under this responsibility, but it contributed to some concerns for the social worker. Maria chose to live with nearby aunts and uncles. In three years she lived with five different households of the extended family and all were within eight blocks of mother's home.

The caseworker was extremely concerned with this apparent pattern of irresponsibility especially since it contributed to agency tracking problems and appeared to have some influence upon three other children in the family who were also in foster care. An explanation that family represented the best placement and that availability of space in family households varied with different times of the year did not really soothe the caseworker who thought such behavior nurtured a cycle of dependency.

At seventeen, Maria requested support to find a place of her own. Her decision resulted from increased school work that made frequent movings unsatisfactory. The caseworker resisted this attempt and based the decision upon Maria's previous record of inappropriate foster placement conduct. The desired move would leave Maria without any adult supervision necessary to curb her instability.

Indian professionals acted as advocates for Maria. Three compelling arguments about behaviour and resources were presented:

First, Maria had certainly demonstrated responsible, self reliant behavior in school obligations. She was a B + student who received endorsements from all faculty approached for behavioral appraisals. Second, Maria would have an independent household, but would remain interdependent with family. She not only had parents but also significant numbers of aunts, uncles, and cousins within an eight block radius of her apartment. Her resource of a family support network that had been nurtured through normal extended family behavior over the years would remain undisturbed. Third, Maria had developed over a time a resource network external to family: peer group supports, school counselors, and local Indian professionals." (39-40)

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SWENSON, JANET P., editor

Supportive Care, Custody, Placement and Adoption of American Indian Children: Special Questions and New Answers

Washington, D.C.: The American Academy of Child Psychiatry, April 1977, 93 pp. Available from: publisher, 3615 Wisconsin Ave., N.W., Washington, D.C. 20016. Free.

Purpose

This document summarizes the proceedings and findings of the Bottle Hollow, Utah Conference on Supportive Care, Custody, Placement and Adoption of American Indian children. This conference brought together some 150 actively involved Indian persons and 40 specially invited non-Indians to share problems, progress, and potentials in Indian child welfare service delivery.

"The goals of the conference were (1) A focus on the developmental uniqueness of the American Indian child and its implications for supportive care, custody, placement and adoption. (2) Effective Approaches: i.e., programs, services and techniques which utilize an understanding of developmental uniqueness in the establishment of model services. (3) Cost implication of these programs (How are services delivered in the most cost effective manner? Economic consequences from the perspective of tribal, state and federal governments.) (4) What implications does the conference have for the education of the service deliverers? (5) To delineate the next steps in providing adequate supportive care, custody approaches, placement and adoption for American Indian families and their children." (67)

Contents

The document begins with a Prologue: "Overall Problems Facing American Indian Children and Families" and "Why the Bottle Hollow Conference" was convened. The entire conference proceedings, which included sessions on "Supportive Care to the At Risk Child, Special Settings for Children, Placement Issues and Review of the Custody Process," are compiled in this monograph. Both substantive presentations and reactions to them are summarized. Lists of participants are included.

Swenson (cont.)

Illustrative Material

Some of the Bottle Hollow Conference recommendations follow:

- "Any and all Indian child welfare programs must reinforce cultural ties.
- The developmental uniqueness of the Indian child, e.g., his noncompetitiveness, is to be kept in mind at all times.
- Non-Indian social workers must be educated in Indian ways.
- WHITES MUST BE MADE TO UNDERSTAND THAT THEY CAN BE USEFUL ONLY IF THEY LISTEN—NOT TALK.
- The grandmothers should be viewed as sources of cultural learning, although they may need assistance since many are boarding school products.
- We as Indians need to fill in any gaps which may exist in our knowledge and understanding of our distinct tribal heritages.
- The media must be assisted at every opportunity to recognize the positive values of Indian culture and avoid stereotyping.
- Indians must gain and maintain control over social service programs, particularly because changes take a long time. Gaining control should be a conscious process even as we involve and improve the workings of outside organizations.
- Legal training and information must be part of the preparation for work for *everyone* concerned with Indian child welfare.
- There is need for accurate and timely information on funding sources, legislation, foster home recruitment and child welfare practices and activities. E.G., through a national newsletter which could grow into a inter-tribal network and/or a consultant bank.
- EVERY INDIAN CHILD WELFARE PROGRAM MUST BE BASED ON THE PREMISE THAT CHILDREN SHOULD BE KEPT WITH THEIR FAMILIES IF AT ALL POSSIBLE.
- Tribal social service workers need to develop early intervention techniques to forestall family disruption.
- Family and tribal intactness and our children's social and emotional self-esteem shall be accomplished through the use of older Indian people and education of the community, for the community must respond to the needs of its members with both preventive and treatment services.
- Legal recognition must be given to a wider spread of a child's blood relatives as care givers. This recognition shall include financial support for related care givers (ADC).
- Working Indian mothers—and father—should be given one paid day per month to spend with their children in order to relieve guilt and strengthen family solidarity.
- INDIAN CHILD WELFARE CONFERENCES SHOULD BE HELD ANNUALLY AND SHOULD INCLUDE WORKSHOPS ON SPECIFIC TOPICS, E.G., CHILD ABUSE AND NEGLECT, ALCOHOLISM, DRUG ABUSE, SUPPORTIVE SERVICES, ETC.
- Failure to preserve Indian heritage shall be viewed as an aspect of child neglect.
- The process of social development and change is a continuum and we must each determine where our activities fit on that time line. IT IS NEVER TOO LATE. One worker may lead to a group home, the group home to outreach workers and so on. E.G., drunks can work out their sentences by making bricks to build a group home. DON'T BE AFRAID TO START SMALL.
- We must not copy white services which are based on the nuclear family with no network, no coordination. Indian child welfare services shall include participation by everyone: communities, tribal councils, clans, families and individuals. Further, Indians should prepare their own standards for child welfare services which reflect the Indian values of love, care and concern.
- There must be across-the-board accountability: among program developers, funding agencies, tribes and clients.
- WHEN IN DOUBT, GO INDIAN." (57-59)

Reprinted with permission. © 1977. The American Academy of Child Psychiatry.
Excerpts from pp. 57-59.

U.S. CONGRESS

Public Law 95-608, The Indian Child Welfare Act of 1978

Washington, D.C.: 92 Stat. 3069 (1978).

Purpose

"The Congress hereby declares that it is the policy of this nation to protect the best interests of Indian children and to promote the stability and security of Indian tribes and families by the establishment of minimum Federal standards for the removal of Indian children from their families and the placement of such children in foster or adoptive homes which will reflect the unique values of Indian culture, and by providing for assistance to Indian tribes in the operation of child and family service programs." (Section 3)

Contents

Sections 2, 3, and 4 establish the authority for the Act and define the terms used throughout.

Title I, Child Custody Proceedings, outlines the legal requirements for custody proceedings involving Indian children. This section includes the requirements for foster care placements, adoptive placements, termination of parental rights, removal of a child from foster care, emergency removal of a child from foster care, jurisdiction over child custody proceedings, and state and Indian tribal agreements.

Title II, Indian Child and Family Programs, authorizes the Secretary of the Interior "to make grants to Indian tribes and organizations in the establishment and operation of Indian child and family service programs on or near reservations and in the preparation and implementation of child welfare codes." Section 201 outlines what services may be included in such child and family programs and the funding resources that may be utilized.

Title III, Recordkeeping, Information Availability and Timetables, specifies that certain records must be kept, how information must be made available to both Indian children and parents, and the timetable for implementation of the Act.

U.S. Congress (cont.)

Illustrative Material

Public Law 95-608
95th Congress

An Act

To establish standards for the placement of Indian children in foster or adoptive homes, to prevent the breakup of Indian families, and for other purposes.

Nov. 8, 1978
[S. 1214]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act may be cited as the "Indian Child Welfare Act of 1978".

Indian Child Welfare Act of 1978.
25 USC 1901 note.

SEC. 2. Recognizing the special relationship between the United States and the Indian tribes and their members and the Federal responsibility to Indian people, the Congress finds—

25 USC 1901.

(1) that clause 3, section 8, article I of the United States Constitution provides that "The Congress shall have Power * * * To regulate Commerce * * * with Indian tribes" and, through this and other constitutional authority, Congress has plenary power over Indian affairs;

(2) that Congress, through statutes, treaties, and the general course of dealing with Indian tribes, has assumed the responsibility for the protection and preservation of Indian tribes and their resources;

Congress responsibility for protection of Indians.

(3) that there is no resource that is more vital to the continued existence and integrity of Indian tribes than their children and that the United States has a direct interest, as trustee, in protecting Indian children who are members of or are eligible for membership in an Indian tribe;

(4) that an alarmingly high percentage of Indian families are broken up by the removal, often unwarranted, of their children from them by nontribal public and private agencies and that an alarmingly high percentage of such children are placed in non-Indian foster and adoptive homes and institutions; and

(5) that the States, exercising their recognized jurisdiction over Indian child custody proceedings through administrative and judicial bodies, have often failed to recognize the essential tribal relations of Indian people and the cultural and social standards prevailing in Indian communities and families.

25 USC 1902.

SEC. 3. The Congress hereby declares that it is the policy of this Nation to protect the best interests of Indian children and to promote the stability and security of Indian tribes and families by the establishment of minimum Federal standards for the removal of Indian children from their families and the placement of such children in foster or adoptive homes which will reflect the unique values of Indian culture, and by providing for assistance to Indian tribes in the operation of child and family service programs.

Definitions.
25 USC 1903.

SEC. 4. For the purposes of this Act, except as may be specifically provided otherwise, the term—

(1) "child custody proceeding" shall mean and include—

(i) "foster care placement" which shall mean any action removing an Indian child from its parent or Indian custodian for temporary placement in a foster home or institution or the home of a guardian or conservator where the parent or Indian custodian cannot have the child returned upon demand, but where parental rights have not been terminated;

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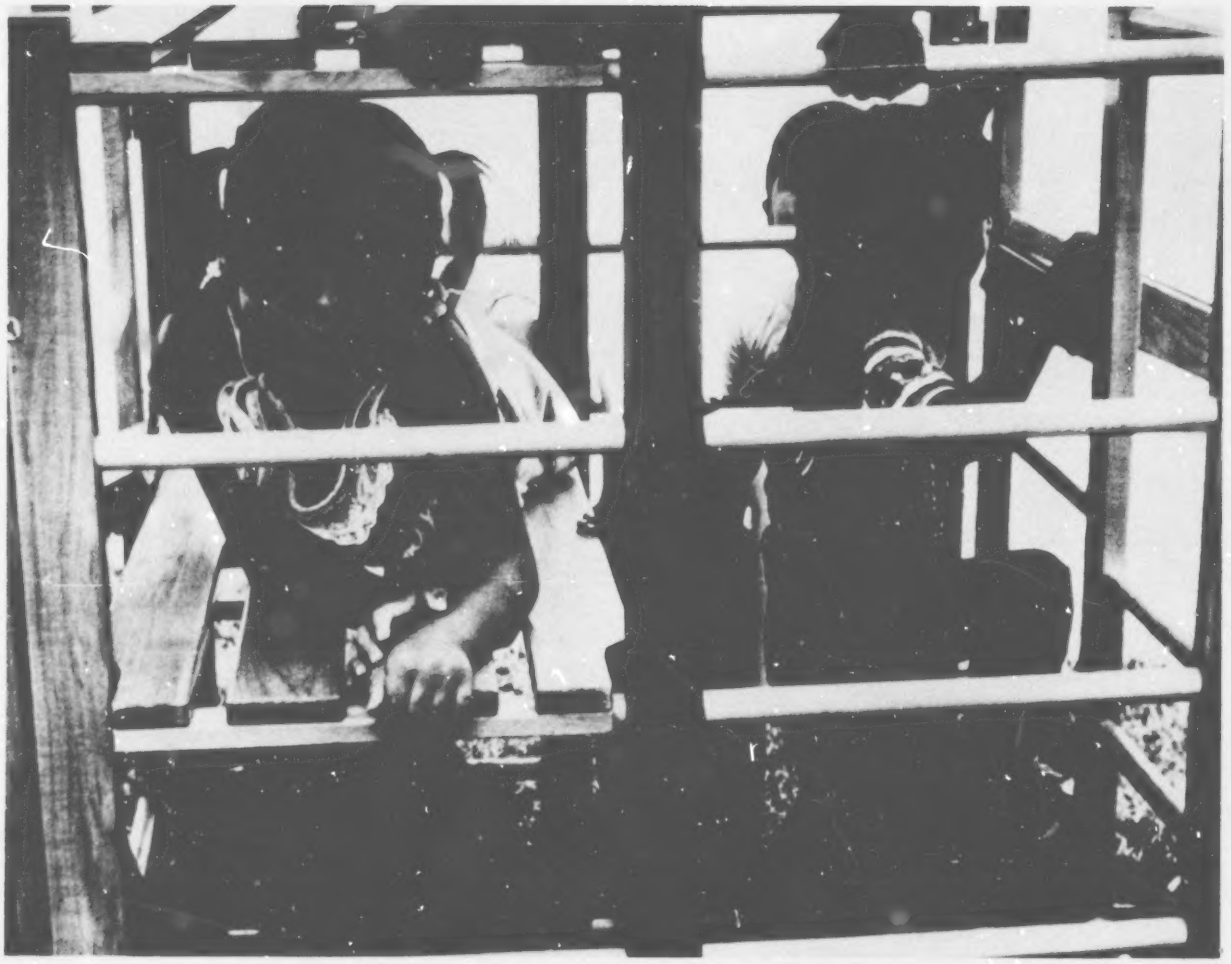

EDUCATION/ TRAINING

Overleaf photo: Courtesy of Dr. Eddie F. Brown.

Boys jumping over bushes

Drawing from *Respect for Life; The Traditional Upbringing of American Indian Children*, edited by Sylvester M. Morey and Olivia L. Gilliam. © 1974 by the Myrin Institute, Inc. Published by Myrin Institute Books and reprinted with permission.

AMERICAN INDIANS

AMERICAN INDIAN LAW CENTER, INC.

Model Children's Code (2nd Edition) and Children's Court Rules

Albuquerque, NM: American Indian Law Center, Inc., 1981, 94 pp. Available from: publisher, P.O. Box 4456—Station A, 1117 Stanford, N.E., Albuquerque, NM 87196. $10.00 plus $2.00 postage/handling.

Purpose

"The purpose of the Model Children's Code is to provide a legally correct model that American Indian tribes can use to enact children's codes that fulfill legal, cultural and economic needs . . . The adaptation of the model code to correspond to a particular tribe's needs and desires can be accomplished by following several guidelines:

1. If tribal tradition mandates a different procedure, the tribal code should be revised accordingly. As long as the Tribe substantially complies with the Indian Civil Rights Act, any procedure is 'legally correct'.
2. Certain sections of the tribal code can be deleted; others may be added. Several sections have already been classified as options because they are not required but are desirable. If they are not adopted immediately, the Tribe may want to develop them in the future. If the Tribe choose to delete a section that is not an option, care must be taken to insure that the tribal code still complies substantially with the Indian Civil Rights Act and to insure that the code retains its uniformity. Consultation with legal counsel is recommended.
3. All time limitations were established by analyzing accepted courtroom procedures, personnel requirements, and the basic principle of fairness. The time limitations can be changed to meet local requirements." (2)

Design reprinted with permission of The American Indian Law Center, Inc.

American Indian Law Center (cont.)

Contents

The code includes 57 different sections related to abuse and neglect, placement, termination of parental rights and adoption. Almost every code section is supplemented by commentary. This commentary often reviews related federal and state laws and highlights the purpose of the code section.

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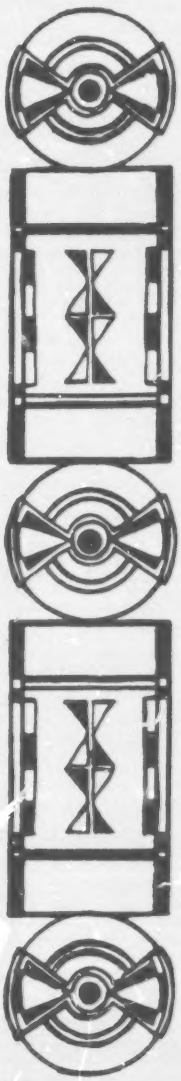
ANDERSON, STEPHEN C.

Indian Child Welfare: Resources and References

Norman, OK: University of Oklahoma School of Social Work, 1983, n.p. [approximately 200 pp.]. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron, Ann Arbor, MI 48104. $15.00.



Purpose

"The impetus for the development of this Handbook grew out of two primary concerns. First was the need for practice-oriented training materials for use by tribal child welfare coordinators and their staff. Since the passage of the Indian Child Welfare Act in 1978, tribal governments are expanding their range of child welfare services. Many Indian child welfare programs are beginning to recruit and license their own foster homes, develop children and family codes for their tribal courts, set adoptive home standards, and explore ways in which the functioning of the total family can be better supported and strengthened. While there has been an almost explosive growth in the availability of child welfare training opportunities, little training has been made available to Indian child welfare personnel or has addressed Indian child welfare issues. There are few if any guidelines or handbooks to help Indian child welfare coordinators perform their duties. Thus, one of the purposes of this Handbook is to serve as a beginning reference resource for Indian child welfare coordinators and staff.

The other purpose of this Handbook is to help non-Indian social workers understand American Indian issues, family structure, tribal organization, and cultural heritage. In many instances, non-Indian child welfare workers are called upon to assess Indian family situations without a basic understanding of cultural values and norms. Often, decisions based upon such judgments are either not effective or worse, are damaging to the client. A lack of information about tradition and culture can serve to perpetuate negative stereotypes and myths that are damaging to any racial or ethnic group. Thus, this Handbook is also designed to help the non-Indian worker gain some insight into and sensitivity for American Indians, as well as to help them better understand the unique historic relationship which exists between Indian tribes and the U.S. Government." (I-1)

Contents

"In view of the dual purposes of the Handbook, some sections may hold more interest for a particular reader than others. Chapter II explains the historical development of the relationship between tribes and the federal government, and describes the treaties, court cases and Acts of Congress which have helped to form the basis for that relationship. Chapter III discusses sovereignty, jurisdiction, and the intergovenmental relationships which exist within the various court systems in an historical context and describes how these relationships affect Indian child welfare. Chapter IV provides a broad overview of social diversity and cultural factors among American Indians. (cont.)

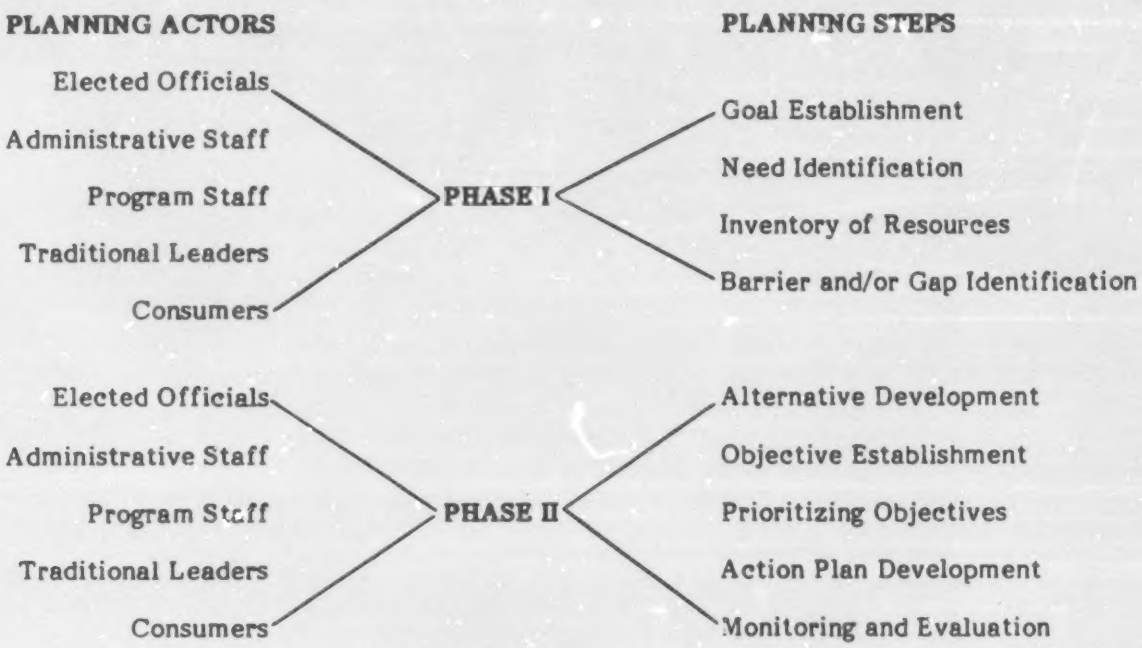
Anderson (cont.)

Contents (cont.)

The remaining three chapters are written primarily for the tribal child welfare worker. These chapters examine different child welfare services, issues in developing a tribal child welfare program, and an annotated bibliography of child welfare training materials. Each chapter is followed by a reference/bibliography section.

We have designed this Handbook as a loose-leaf notebook based on our belief that this book is a beginning. The information provided is not meant to be viewed as an end in itself. Rather, this Handbook should be seen as a core to which notes, references, materials, and experiences can be added." (I-1 & I-2).

Illustrative Material



The diagram shows planning steps and planning actors, as detailed in Section VI of the handbook.

Original materials reprinted with permission of Dr. Stephen C. Anderson, Principal Investigator, American Indian Child Welfare Project, School of Social Work, The University of Oklahoma.

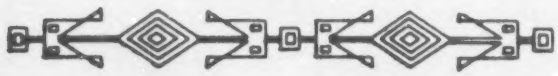
BAKER, CYNTHIA CHRISTY

A Resource Guide to Work with American Indian and Spanish Speaking Clients

New Orleans: LA: Region VI Child Welfare Training Center Publication No. 4, Tulane University School of Social Work, 1981, 19 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $1.25.

Purpose

"This Resource Guide has been developed to provide social work educators and child welfare staff with a compiled list of materials available for use in work with American Indian and Spanish speaking clients who reside in the Southwest. A review of social work curricula and training programs show that information on these populations is often limited or absent. . . . Most workers entering child welfare practice do not have training in work with Indian and Spanish speaking clients. This resource guide is designed to provide information for the development of course syllabi and training programs." (Introduction)



Contents

"The resource guide is divided into sections on audiovisual and media packages, handbooks, and reference materials. All items included are readily available, pubished after 1960, and appropriate for classroom instruction or use in training child welfare staff." (Introduction)

The citations on handbooks and audiovisuals are annotated; the reference materials are not.

BROADHURST, DIANE D. and TUTHILL, NANCY M.

Improving Permanency Outcome for American Indian and Alaskan Native Children: Training Curriculum and Participant Manual

Albuquerque, NM: American Indian Law Center, Inc., 1984, n.p. [approximately 200 pp.] Available from: publisher, P.O. Box 4456—Station A, 1117 Stanford, N.E., Albuquerque, NM 87196. $20.00 for both volumes plus $2.00 postage/handling.

Purpose

These materials were developed in support of training sessions designed to "establish and strengthen tribal-state relationships to avoid jurisdictional conflicts in planning for permanency; and to enhance the skills of those providing services to these American Indian and Alaskan Native children and their families.

A major thrust of the project was the provision of training that stressed permanency planning concepts and emphasized joint planning and the 'how to' of tribal-state agreements." (Introduction)

Contents

The training sessions for which these materials were prepared addressed the following topics:

1. Federal and state child welfare regulations;
2. Understanding permanency planning;
3. Permanency planning and the Indian Child Welfare Act;
4. Documenting the case;
5. Teamwork in permanency planning;
6. Planning for the Indian child in care;
7. Tribal-state agreements in theory and in action;
8. Developing a tribal-state agreement; and
9. Networks and resources.

The curriculum contains a trainer's guide, with a participant's manual. The trainer's guide contains information on the purpose and objectives of each section and instructions for completing exercises. The participant's guide includes the worksheets, case studies, and resource materials intended for the participants.

Photo: Bill Pensoneau
White Eagle, OK

BROWN, EDDIE FRANK

American Indians in Modern Society: Implications for Social Policy and Services

In: Norton, Dolores G. editor *The Dual Perspective: Inclusion of Ethnic Minority Content in the Social Work Curriculum.* New York, NY: Council on Social Work Education, 1978, 68-80. Available from: publisher, 111 Eighth Avenue, New York, NY, 10011. $3.50.

Purpose

"One of the most frequent complaints of American Indians concerns the ignorance, insensitivity, and lack of respect displayed by professionals of the human services in the planning, development, and delivery of social services to Indian communities. These complaints have supported the belief that social work education has not taken significant steps toward shaping its professional training to assure that social workers will be more responsive to the needs of American Indian communities.

In a recent survey of American Indian MSW students and graduates, over 50 percent indicated that they felt their curriculum was not relevant to the needs of their communities. Of the graduates,

> Most stated that the curricula paid only token attention to Indians, consisted largely of misinformation about Indians, and was oversimplified or too general to be useful. Even schools with formal programs for Indians were judged weak in this area.

The need therefore exists for those involved in social work education to develop content that reflects respect for and technical competence in educating social workers to work for or on behalf of the survival and strengthening of American Indians and their communities. Social work content must reflect a perspective that encompasses the American Indians' history, heritage, cultures, value orientations, hopes, and aspirations as a people." (68)

Contents

The author presents two organizational models for introducing a dual perspective into social policy and practice: the institutional and the policy models.

"The Institutional Model is effective in comparing and contrasting the lifestyles and development of both the larger dominant society and American Indian tribes across the major institutions that have been created for man's survival." It includes five units: Unit I—Family; Unit II—Economics; Unit III—Government; Unit IV—Religion; and Unit V—Education. "The objective of each unit is to compare and contrast the life-style patterns of the American Indian or a specific tribe with that of the dominant society." (70) (cont.)

Brown (cont.)

Contents (cont.)

"The Policy Model is most effective in presenting the development of major American Indian social policy within the historical development of the United States." It includes seven units: Unit I—The Treaty Period; Unit II—The Removal Period; Unit III—The Reservation Period; Unit IV—The Land Allotment Period; Unit V—The Indian Reorganization Period: Unit VI—The Termination Period; and Unit VII—The Indian Self-Determination Period. "These units are best presented in sequence as a complete module, with the objective of each unit being to build on the others in order to present a continued effort by the dominant society to address the 'Indian problem'." (73)

From: *The Dual Perspective: Inclusion of Ethnic Minority Content in the Social Work Curriculum*, Dolores G. Norton, editor (New York: CSWE, 1978). Reprinted with permission of the publisher. Excerpts from pp. 68, 70 and 73.

BROWN, EDDIE F.

A Conceptual Framework for the Study and Analysis of Indian Communities: Second in a Series of Monographs for Social Work Practice with American Indians

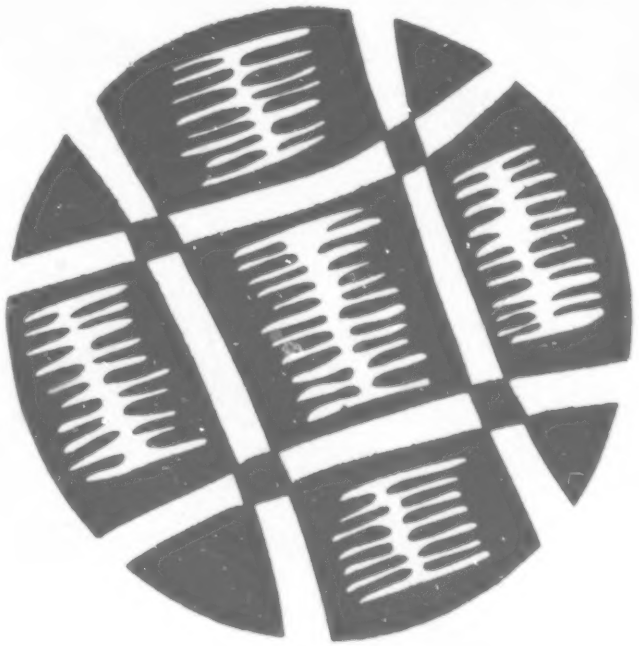
Tempe, AZ: American Indian Projects for Community Development, Training, and Research, Arizona State University School of Social Work, 1978, 51 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $2.75.

Purpose

This module represents an attempt to simultaneously present a conceptual framework for the study and analysis of Indian communities and to provide a guideline for faculty in social work programs to present this framework to students in a classroom setting. This framework supports the survival and strengthening of local tribal communities.

"The module is designed to guide the instructor to present:

1. An understanding and recognition of Indian tribal communities as sovereign, separate and distinct political entities;
2. Indian communities as social systems with developed corresponding sub-systems and social groupings designed to meet tribal community members' needs;
3. An overview of the effects of major Indian policy in the destruction and attempted replacement of major Indian tribal systems; and
4. A review of the present concept of Indian self-determination as it relates to Indian communities and its implications for social work practice." (7)



Graphic: Reprinted with permission of Dr. Eddie F. Brown

Brown (cont.)

Contents

The module content is divided into five units, including federal-Indian relations; American Indian tribal communities as social systems; effect of federal Indian policies on American Indian tribal communities; and social work practice with American Indian families. Each unit consists of a text of several pages and a bibliography.

Illustrative Material

MODULE OVERVIEW
Study and Analysis
of American Indian Communities

UNIT ONE: Federal-Indian Relations

—Indian tribal communities have a unique constitutional right to be separate and apart.

—Indian tribal communites are, under law, separate distinct political entities.

UNIT TWO: American Indian Tribal Communities as Social Systems

—Indian tribal communities consist of social units and institutional systems which through horizontal and vertical patterned relationships provide the locality relevant functions for day-to-day living of tribal community members.

UNIT THREE: Effects of Federal Indian Policy on American Indian Tribal Communities

—The Federal legal obligation and services has had the intended effect of reducing Indian tribal communities from self-reliance to economic dependency.

—The inability of present American Indian communities to meet tribal members' needs is not the direct fault of Indian tribal systems, but the failure of outside institutional systems imposed on Indian tribal communities designed to alleviate the "Indian problem."

UNIT FOUR: Self-Determination: Implications for Indian Tribal Communities

—The Self-Determination Act of 1975 provides a formula for the transfer of the delivery of services from outside imposed bureaucracies to tribal institutional systems to once again provide the major locality relevant functions for day-to-day living of tribal members.

UNIT FIVE: Social Work Practice with American Indian Communities

—Social workers' understanding of the special conditions afforded Indian tribal communities through United States treaties and the Constitution provide a base for developing a strong advocate role.

BROWN, EDDIE F. and SHAUGHNESSY, TIMOTHY F.

Education for Social Work Practice with American Indian Families:

1. Introductory Text and
2. Instructor's Manual

Washington, D.C.: U.S. Dept. of Health and Human Services, Office of Human Development Services. Administration for Children, Youth and Families, Children's Bureau, 1981, 83 pp. and 31 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $4.00 and $2.00.

Purpose

"The content of all five sections is primarily intended to be used by 1) students within schools of social work and 2) social service providers who deal in varying degrees with American Indian people. Although the material is focused upon the American Indian, and hopefully is found useful and interesting to Indian readers, the priority target audience is the non-Indian social worker—particularly the one who possesses minimal experience in Indian communities and is eager to expand his or her understanding of Indian customs, cultures, and lifestyles in the hope of achieving greater transcultural appreciation and, consequently, more effective social work practices appropriate to Indian communities.

It is hoped that the text will assist learners:

1. To gain an introductory understanding of the unique and diverse lifeways of Southwest Indian tribes and become better prepared to deal with social problems of Indian children and families.
2. To gain insight regarding Indian extended families, clan systems, and tribal networks and their impact upon tribal members' beliefs and behavior.
3. To increase their understanding of the practice concepts of the dual perspective, motivation, and stabilization in relation to serving Indian people.
4. To gain further understanding of the unique Federal-tribal relationship and its significance on the lives of Indian people.
5. To improve their knowledge of child/family welfare services available to Indians." (iv—Introductory Text)

Brown & Shaughnessy (cont.)

Contents

The first of these two companion volumes is the introductory text intended for use by the learner. It contains articles on five major topics:

— Indian Societies of the Southwest;

— Extended Family: Parental Roles and Child Rearing Practices;

— Social Work Practice with Indian Families;

— The Federal-Tribal Relationship: Significant Legislation and Policy; and

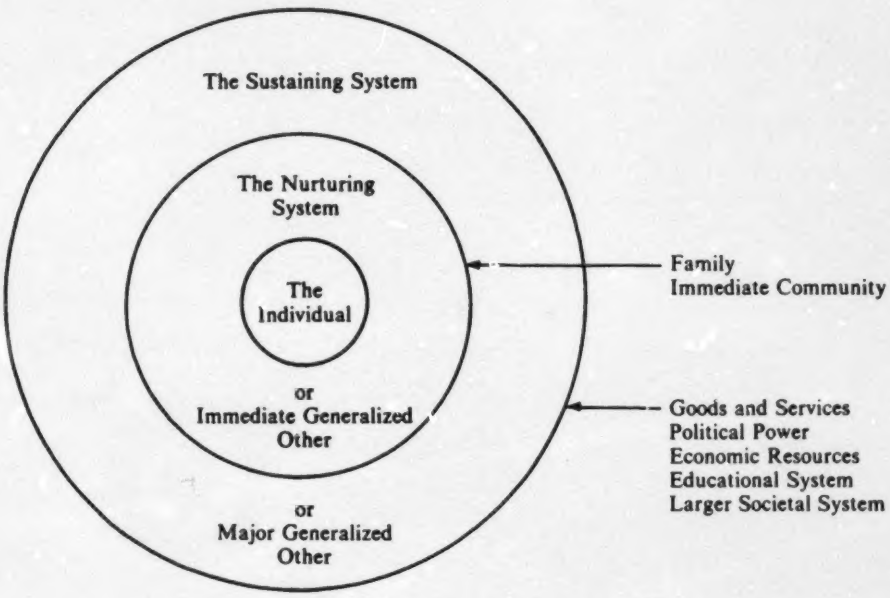
— Community Resources for American Indians.

Each section contains study questions and a bibliography.

The instructor's manual contains activities and exercises that can be used to develop training based on the same five units. The training is designed to be delivered either in a two and a half day workshop or in five separate sessions, spaced one week apart and averaging 2½ to 3 hours per session. The material can also be presented as components of a semester or quarter college course.

Illustrative Material

FIGURE 1
The Dual System of all Individuals



(Introductory Text, p. 40)

COMPTON, JOHN H.

Social Work Education for American Indians

Denver, CO: Center for Social Research and Development, University of Denver, September 1976, 61 pp. Available from: publisher, Graduate School of Social Work, University of Denver, Spruce Hall, Room S-131, Denver, CO 80208-0274. $9.00.

Purpose

"This survey of social work education as it pertains to American Indians was part of a larger study of existing child welfare services to Indians on and off reservations. Because Indian child welfare was the major focus of the study, this monograph makes a special effort to relate Indian child welfare to social work education for American Indians.

The decision to include a survey of social work education in the study of existing child welfare services to Indians was made with the recognition that the formal educational preparation which child welfare service providers receive affects the quality of the services rendered. Frequently studies of social welfare services to Indians neglect this important component of the delivery of services. Yet one of the most frequent complaints of Indian people has been the insensitivity and lack of understanding and respect exhibited by personnel providing services. This type of complaint has been especially sharp and frequent when applied to the provision of child welfare services to Indians.

This survey was confined to Masters of Social Work (MSW) graduate social work educational programs, even though other levels of social work education are also pertinent to child welfare services to Indians and should be examined in further research.

Descriptive data on the nature of MSW graduate programs were sought from the eighty-four accredited schools of social work in the United States. The primary purpose of this part of the survey was to obtain information on the kinds of attention which are being given to Indian students and their communities. Data concerning the relevance of these graduate programs to Indian people were sought from three other respondent groups: Indian MSW students, Indian MSW social workers, and Indian faculty teaching in graduate social work programs." (Preface)

Preface reprinted with permission of the Center for Social Research and Development, The University of Denver.

Contents

The findings of the survey relate to the efforts of MSW programs to recruit Indian students and the nature of their formal education as well as to an assessment of the relevance of their training to work with Indian people in child welfare. Information was collected on the numbers of recent Indian graduates with MSWs and their employment histories. The opinions and views of Indian faculty are tapped as well.

Compton (cont.)

Illustrative Material

"Most [Indian MSW students] stated that the curricula paid only token attention to Indians, consisted largely of misinformation about Indians, and was oversimplified or too general to be useful." (30)

TABLE 6

GRADUATES' PERCEPTIONS OF THE RELEVANCE OF THEIR SCHOOLS' GRADUATE CURRICULA (T=26)

	Needs Met		Not Available	No Response
	Yes	No		
Social Welfare Policy and Planning	11	13	2	
Human Behavior	9	15	2	
Social Work Methods	9	15	2	
Child Welfare	7	16	3	
Other (responses not specified)		1		25

From: *Social Work Education for American Indians*, p. 29

GRANDBOIS, G.H.

Indian Child Welfare: A Beginning

Omaha, NE: The School of Social Work, the University of Nebraska-Omaha, 1980, 53 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $3.50.

Purpose

The training outlined in this document is intended for human service workers who are not knowledgeable about American Indians. The focus is on American Indian families and children in the Plains and the Midwest and the policies that affect them. The material presented is intended to form the basis for a three-hour workshop.

Contents

The material is developed in three units: tribal social arrangements, role definitions, and child-rearing practices; tribal justice systems; and the Indian Child Welfare Act of 1978. Each unit contains objectives, lecturette information, suggested activities and suggested readings.

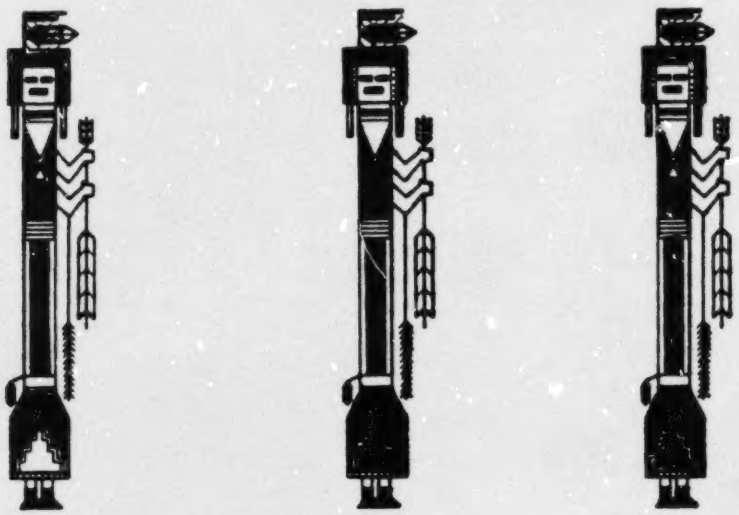


Photo: Bill Pensoneau
White Eagle, OK

KESSEL, JO ANN and ROBBINS, SUSAN P.

The Indian Child Welfare Act: Dilemmas and Needs

Child Welfare 63:3 (May/June 1984): 225-232.

Purpose

"Since its passage in 1978, P.L. 95-608 has been a source of controversy, poorly understood and, hence, poorly practiced. Writing in the interests of all parties, judicial, child welfare, and Indian, the authors give an overview of the significance of P.L. 95-608 and the obstacles that beset its implementation and suggest avenues of training to overcome the obstacles." (225)

Contents

The authors describe the rationale for the Indian Child Welfare Act and its main provisions. They then detail many of the issues that have arisen in child welfare service delivery, in large part because of lack of training and ignorance on the part of both non-Indian child welfare workers and Indian tribal workers.

Finally, Kessel and Robbins identify both training needs in social work curricula and in-service experiences for Indian workers.

Illustrative Material

"**Training Needs**

Historically, the failure of child welfare institutions to serve Indian families was a result of such factors as discriminatory attitudes, lack of knowledge about Indian values and culture, lack of knowledge of jurisdictional responsibilities, and, importantly, the structure of the agencies that promote partialized services. To address the complex needs in this specialized area of child welfare services, social work educators and trainers must consider the following subject topics and target groups in their educational and community training programs: training in Indian culture, child rearing practices, background and legal and social implications of the Indian Child Welfare Act—state court judges; court workers and administrators; non-Indian social workers and agency personnel, public and private; social work students, Indian and non-Indian; social work educators, both classroom and field faculty, Indian and non-Indian. There is also a need for training in child welfare services: principles and practices for child welfare personnel in Indian agencies and organizations; tribal court judges, court workers, and administrators; tribal child welfare planners and social workers; tribal council members; Indian agency board members and administrators; social work students, Indian and non-Indian." [230]

(cont.)

Kessel & Robbins (cont.)

Illustrative Material (cont.)

"Specific training for non-Indians, then, must include culturally compatible child welfare training that encompasses:

1. knowledge of Indian culture, traditions, family, and child rearing
2. knowledge of the clients' particular tribe
3. knowledge of the extended family system and community network for reservation and nonreservation Indians
4. knowledge of community resources and skills in networking
5. skills in a variety of social work methods (from micro to macro level)...

Specific training for Indian workers is needed in the following areas:

1. skills in networking with public and private agencies and state courts
2. skills in investigating and supervising foster and adoptive homes
3. skills in assessing individual and family problems
4. techniques of counseling
5. skills in working with special client groups, such as unwed mothers, abused and neglected children, delinquents, and children in need of supervision
6. management skills for the operation of counseling centers, shelters, and institutions
7. education in social work ethics." (230-231)

Reprinted by special permission of the Child Welfare League of America from *Child Welfare*, Volume 63, No. 3, 1984, pp. 230 and 231.

NATIONAL AMERICAN INDIAN COURT JUDGES ASSOCIATION

Linkages: Speakers List—Recommended Speakers for Topic Areas Relating to American Indian Child and Family Welfare

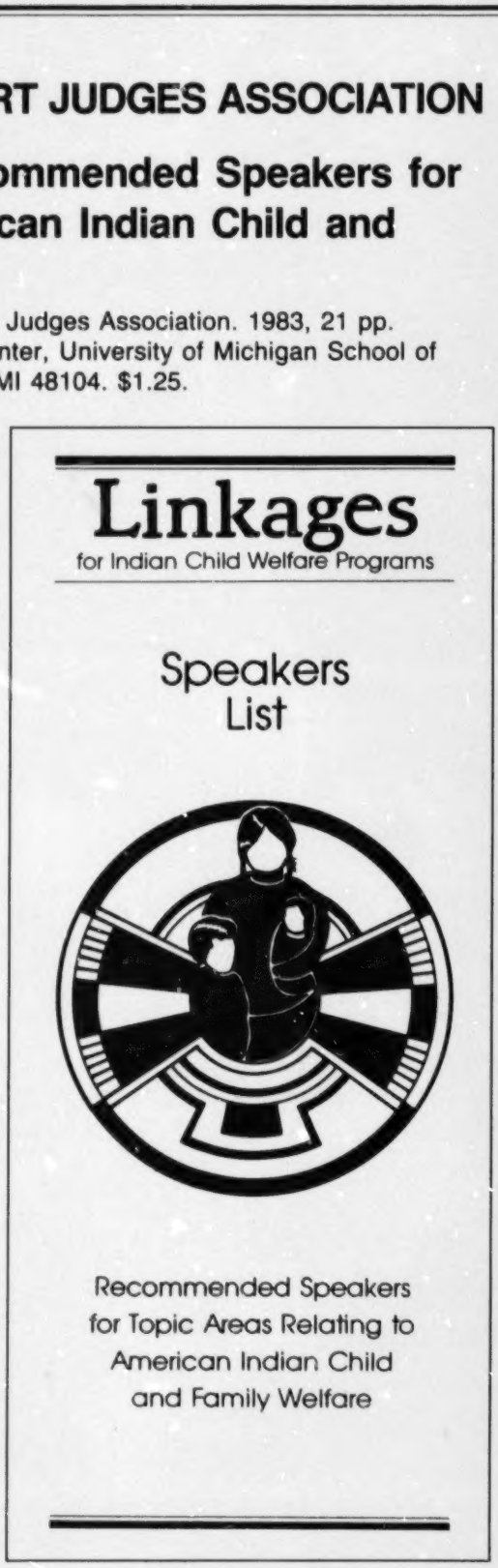
Washington, D.C.: National American Indian Court Judges Association. 1983, 21 pp.
Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $1.25.

Purpose

The purpose of this brochure is to disseminate information about recommended speakers in the area of Indian child welfare.

Contents

Fifty speakers are listed. Each speaker's listing includes address, phone, tribal affiliation, topic, recent relevant experience, and source of recommendation.



Cover graphic developed by the Linkages Project of the National American Indian Court Judges Association. Reproduced with permission.

A POEM ABOUT A WOLF MAYBE TWO WOLVES

y o w e e e

SLAUGHTER, ELLEN L.

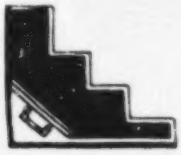
Indian Child Welfare: A Review of the Literature

Denver, CO: Center for Social Research and Development, University of Denver, January 1976. 111 pp. Available from: publisher, Graduate School of Social Work, University of Denver, Spruce Hall, Room S-131, Denver, CO 80208-0274. $10.00.

Purpose

This review of the literature on child welfare services for Indians is part of a larger project funded by the Office of Child Development, Department of Health, Education and Welfare. See also *Indian Child Welfare: A State-of-the-Field Study* on pages 47 and 48 of this Sourcebook.

"The purpose of this review of the literature on the provision of child welfare services to American Indians is to draw together and synthesize all available material on the issues and on solutions that have been recommended and/or implemented." (1) The scope of the review included published and unpublished documents relating directly to Indian child welfare. It should be noted that the review was published in January 1976 before the passage of the Indian Child Welfare Act.



Contents

This review of the literature touches on historical development and current structure of service systems; cultural and historical perspectives on child welfare; key issues in Indian Child welfare; innovative programs and new approaches and a summary of the state of knowledge about Indian child welfare services.

The volume concludes with a bibliography of 225 items.

SWENSON, JANET and ROSENTHAL, GAIL, editors

Warm Springs: A Case Study Approach to Recognizing the Strengths of American Indian and Alaska Native Families

Washington, D.C.: The American Academy of Child Psychiatry, 1980, 71 pp. Available from: publisher, 3615 Wisconsin Ave., N.W., Washington D.C. 20016. $1.00.

Purpose

"This book is a training manual designed to foster cooperative, coordinated approaches to resolving Indian child welfare cases. The manual is for social and mental health workers, tribal court judges and counselors and all those whose work brings them into front-line involvement with Indian children, their families and tribes. Basic, elemental approaches to child welfare cases which occur on reservations are presented." (1)

"...we hope this manual will:

- identify basic elements which should be taken into account in working with Indian families;
- give a framework for successfully resolving cases which come before tribal courts;
- encourage continuity in the handling of cases; and
- promote collaboration among the various people who work with families..." (1)

Contents

The manual has two introductory chapters; the first on basic concepts in child development and the second on approaching the case. The three central chapters each present a case study. They involve neglect of an infant, custody of a young child, and delinquency of a teenager. With each case is a discussion of why the case turned out as it did. The last chapters summarize the cases and briefly discuss resources.

Material in the appendices includes further readings in child abuse, definition of terms, training uses of the manual, child welfare procedures on Papago, finding money for early childhood programs and a list of further resources.

Photo: Courtesy of Dr. Eddie F. Brown.

TUTHILL, NANCY M. and WALL, STEVE

Enhancing Permanency Outcome for Indian Children Under Tribal Court Jurisdiction: Training Curriculum

Albuquerque, NM: American Indian Law Center, Inc., 1983, n.p. [approximately 100]. Available from: publisher, P.O. Box 4456—Station A, 1117 Stanford, N.E., Albuquerque, NM 87196. $11.25 plus $2.00 postage/handling.

Purpose

The American Indian Law Center has offered training and technical assistance to tribes in revising their tribal children's codes, including adoption codes and procedures. This volume is a product of the two-day training session offered to tribal officials on tribal children's code.

Content

The training content is divided into eight sessions on the following topics:

Session 1: Introduction

Session 2: Indian Child Welfare Act and Transfer from State Court

Session 3: Permanent Placements and Tribal Children's Codes

Session 4: Assessing Needs and Resources

Session 5: Legislative Drafting

Session 6: Enacting Tribal Children's and Adoption Codes and Procedures

Session 7: Developing Tribal Children's and Adoption Codes and Procedures

Session 8: Evaluation and Closing

The material includes worksheets, interview guides and resource materials.

Tuthill & Wall (cont.)

Illustrative Material

WORKSHEET

PERMANENCY AND TRIBAL CODES

INSTRUCTIONS: Answer the following questions from the point of view of *your* tribe. Be prepared to discuss your response. This worksheet will be used again today and tomorrow.

1. Does your tribes have a policy on permanency planning? If so, what is that policy?

2. Are your tribe's traditional child-rearing practices in conflict with the concept of permanency? If so, how does it conflict?

3. Does your tribe use its court to ensure that permanency occurs? If so, what does your court do to ensure this?

4. Does your tribal code have the following?

	Yes	No	Want to Add
a. informal adjustment			
b. predispositional reports			
c. dispositional alternatives			
d. pre-termination reports			
e. termination of parental rights			
f. pre-adoption investigations			
g. adoption			
h. guardianship			
i. long-term custody or foster care			
j. periodic case review			
(1) less than six months			
(2) every six months			
(3) more than six months			

5. Does your tribal code provide for dispositional alternatives that:
   a. meet the needs of the child? _____
   b. meet the need of the parent-child relationship? _____
   c. the first preference is to keep the child in the home? _____
   d. follows permanency planning concepts? _____

6. If your tribe terminates parental rights, what standard of proof is required:
   a. preponderance of the evidence. _____
   b. clear and convincing evidence. _____
   c. proof beyond a reasonable doubt. _____

7. If your tribe terminates parental rights, how frequent are the children placed:
   a. in adoptive homes? _____
   b. with a guardian? _____
   c. in long-term custody? _____
   d. in long-term foster care? _____

(3-5)

Worksheet reproduced with permission of the American Indian Law Center, Inc.
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U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES

American Indian Law: Relationship to Child Abuse and Neglect

U.S. Department of Health and Human Services, Administration for Children, Youth and Families, Children's Bureau, National Center on Child Abuse and Neglect, February 1981, 56 pp. Available from: publisher, DHHS Publication No. (OHDS) 81-30302. Free.

Purpose

"This report reviews the present status of American Indian child abuse and neglect law. Its purpose is twofold: to provide the reader with general background information in this developing area of the law and to present a framework in which individual abuse or neglect cases may be analyzed." (1)

The document contains both exposition of the Indian Child Welfare Act provisions and data on the specific provisions of 51 tribal codes. Much of the analysis and discussion contained in this report compares elements of American Indian law and procedure with state laws and procedures.

Contents

"The first section of this report describes features of the jurisdictional conflicts encountered in American Indian law in general and in Indian law on child abuse and neglect in particular. The next section describes the policy background and some of the provisions of the Indian Child Welfare Act, a recent major federal enactment that accords great value to Indian cultural and family preferences in the legal treatment of children. The third section briefly describes the variety of legal systems in effect on Indian reservations. The final section compares and contrasts child abuse and neglect-related elements of the 51 tribal codes that form the database for this paper. Approximately 79 tribes or reservation groups have such codes. Appendixes supplement the discussion with information on the court systems used by and the code provisions of specific Indian tribes." (1)

Photo: Courtesy of Dr. Eddie F. Brown.

WATCHMAN, DARLENE

Indian Child Welfare: Working Together to Make It Work—A Report on Demonstration Training for Tribal and State Agency Workers

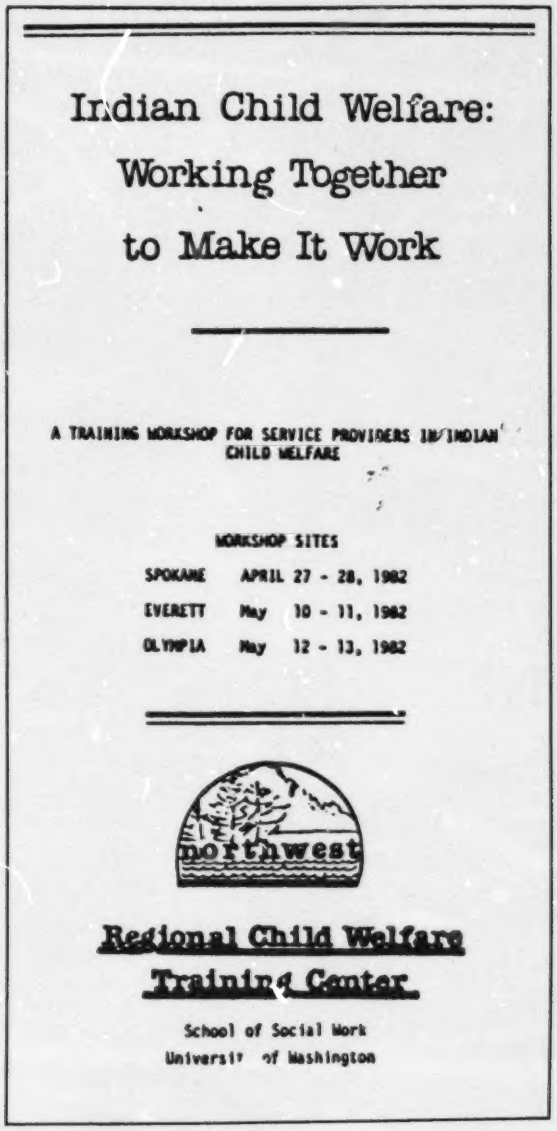
Seattle, WA: Northwest Regional Child Welfare Training Center, [University of Washington School of Social Work], May 1982, 91 pp. Available from: National Child Welfare Training Center, University of Michigan School of Social Work, 1015 East Huron Street, Ann Arbor, MI 48104. $6.00.

Purpose

This is the report of a one-year demonstration/training project conducted in the State of Washington. The two-day workshop was open to all service providers in Indian child welfare; however, the training was geared to the needs of Indian social workers and state of Washington caseworkers with Indian caseloads.

Contents

This document contains the program schedule, minutes of advisory group meetings, the needs assessment data, the workshop outline, and the evaluation results.


Indian Child Welfare:
Working Together
to Make It Work

A TRAINING WORKSHOP FOR SERVICE PROVIDERS IN INDIAN CHILD WELFARE

WORKSHOP SITES

SPOKANE APRIL 27 - 28, 1982
EVERETT May 10 - 11, 1982
OLYMPIA May 12 - 13, 1982

northwest

Regional Child Welfare Training Center

School of Social Work
University of Washington

AMERICAN INDIANS

American Indian Historical Society, Inc. (AIHS)

1451 Masonic Avenue
San Francisco, CA 94117
(415) 626-5235 Executive Secretary: Jeanette Henry Costo

American Indian Historical Society, Inc. arranges classes, forums, and lectures on the history of American Indians. It publishes *WASSAJA, The Indian Historian*, quarterly. The AIHS also works to see that Indians are represented correctly in a historical light by its activities with textbook publishers.

American Indian Law Center

1117 Stanford, N.E.
P.O. Box 4456 — Station A
Albuquerque, NM 87196
(505) 277-5462 Director: Philip S. Deloria

A branch of the University of New Mexico School of Law, the Center is funded primarily by government and foundation grants and from contracts with Indian tribes and organizations. The purpose of the Center is to render services, primarily research and training of a broad legal nature.

The American Indian Law Center has done research and training on the implementation of the Indian Child Welfare Act. The Center publishes the *American Indian Law Newsletter* bimonthly as well as manuals for tribal court judges and prosecutors.

American Indian Lawyer Training Program (AILTP)

319 MacArthur Boulevard
Oakland, CA 94610
(415) 834-9333 Director: Richard Trudell

The American Indian Lawyer Training Program, Inc., founded in 1973, is a non-profit, Indian-owned and administered organization. AILTP's primary goals are to provide access to the increasingly vast and complex legal developments that affect Indian tribes and their members; to contribute toward the proper development of Indian law through publication of resource materials that focus on those areas of law most vital to the Indian community; and to promote tribal sovereignty and Indian self-determination through training programs designed to develop the skills of members of the Indian legal community.

ARROW, Inc.

1000 Connecticut Ave., N.W. #401
Washington, D.C. 20036
(202) 296-0685 Executive Director: E. Thomas Colosimo

ARROW, Inc. sponsors self-help projects in education, training, research, resource development. Its name stands for "Americans for Righting and Restitution of Old Wrongs," which is also the name of its annual publication.

Association on American Indian Affairs, Inc.

432 Park Avenue South
New York, NY 10016
(212) 689-8720 Executive Director: Steven Unger

The work of this association is done through legal and technical assistance to Indian tribes throughout the U.S. in health, education, economic development, resource utilization, family defense, housing, and the administration of justice. The Association of American Indian Affairs also publishes a quarterly newsletter, *Indian Affairs,* and various books.

Association of American Indian and Alaska Native Social Workers (AAIANSW)

410 N.W. 18th Ave., No. 101
Portland, OR 97209
(503) 221-4123 President: Evelyn Blanchard

Advocacy for American Indians and Alaska Natives is a prime goal of this association. It also provides training and technical assistance to tribal and non-tribal organizations in subjects including counseling, program development and planning, and administration. This group encourages publication of accurate books and articles on American Indian and Alaska Native life and encourages American Indian and Alaska Native students to enter social work. It publishes a newsletter, *The Association,* quarterly.

Association of American Indian Physicians

6805 S. Western, Suite 504
Oklahoma, City, OK 73139
(405) 631-0447 Executive Director: Terry Hunter

This organization of physicians of American Indian descent serves as an exchange of ideas and information on American Indians for health and strives to preserve Indian culture and foster Native American practices. Its principal current activity is the encouragement and recruitment of American Indians into health professions, and it publishes a quarterly newsletter and the *American Indian Health Careers Handbook.*

Institute for Development of Indian Law

2100 N Street, N.W., Suite 602
Washington, D.C. 20037
(202) 293-6141 Executive Director: K. Kirke Kickingbird

The Institute is a public interest law firm that functions as a research training center on federal Indian law. It places special emphasis on Indian sovereignty; encouragement of Indian self-confidence and self-government; and clarification of historical and legal foundations of modern Indian rights. The Institute conducts research and analysis; training and technical assistance; and publication and litigation. It also publishes the monthly *American Indian Journal.*

National American Indian Court Judges Association (NAICJA)

1000 Connecticut Avenue, N.W., Suite #401
Washington, D.C. 20036
(202) 296-0685 Secretary: E. Thomas Colosimo

This organization of Indian court judges seeks to improve the American Indian court system throughout the United States by furthering knowledge and understanding of it and maintaining its integrity in providing equal protection to all persons.

The NAICJA administers a program funded by the Children's Bureau of the Administration for Children, Youth and Families entitled "Linkages for Indian Child Welfare Programs," which has been operating to assess, link, and exchange information related to implementation of the Indian Child Welfare Act. Through this program, NAICJA publishes *Linkages for Indian Child Welfare Programs,* a bimonthly newsletter of information related to the ICWA. This organization also conducts training in family law and child welfare.

National Congress of American Indians

804 D Street, N.E.
Washington, D.C. 20002
(202) 546-9404 Executive Officer: Suzan Harjo

The National Congress of American Indians has a variety of purposes including protecting, conserving, and developing Indian land, mineral, timber and human resources; serving legislative interests of Indian tribes; and improving health, education, and economic conditions. The Congress administers educational and charitable funds; conducts research; sponsors a legal aid program and compiles statistics.

National Indian Youth Council (NIYC)

201 Hermora, N.E.
Albuquerque, NM 87108
(505) 266-7966 Director: Gerald Wilkinson

(cont.)

NIYC (cont.)

The National Indian Youth Council provides young Indian people with a working knowledge of serving and understanding their tribal communities and develops educational resources through research, training, and planning on local, regional, and national levels. The Council is also concerned with protecting Indian natural resources; tribal and civil liberties; treaty rights; Indian health, education, family, and community. NIYC is involved in civil rights activities, runs education and employment programs, and does action research.

National Urban Indian Council

2258 S. Broadway
Denver, CO 80210
(303) 698-2911

Chief Executive: Gregory W. Frazier

Urban-based American Indian and Alaska Native groups use the Council as a means to communicate among themselves and with the public for mutual support and sharing of information. The Council publishes a bulletin nine to ten times a year and the *American Indian Review* on a quarterly basis. The target population for this group is primarily the more than 50% American Indian and Alaska Natives who live off their reservations.

Native American Adoption Resource Exchange

Council of Three Rivers American Indian Center, Inc.
200 Charles Street
Pittsburgh, PA 15238
(412) 782-4457

Director: Mary Wood
Exchange Specialist: Anne McCann

The Council of Three Rivers American Indian Center, Inc. has operated a Native American Resource Exchange since June 1, 1982. In addition to serving the families and children registered with the Exchange, staff members are also committed to improving the capacity of both tribal and non-Indian placement programs to provide adoption services to Indian children and families under the guidelines provided by the Indian Child Welfare Act.

Native American Rights Fund (NARF)

1506 Broadway
Boulder, CO 80302
(303) 447-8760

Director: John E. Echohawk

The Native American Rights Fund is a legal program serving Indian tribes, groups, and individuals with cases of major significance. It deals mainly with cases involving tribal sovereignty; tribal natural resources; human rights including education matters and Indian inmate rights; and Indian law development. The National Indian Law Library, a repository for Indian legal materials, is maintained by NARF, which also serves as the National Indian Support Center for legal service programs. The Fund publishes the *Indian Law Support Center Report* six times a year.

Urban Indian Child Resource Center

390 Euclid Avenue
Oakland, CA 94610
(415) 832-2386

Executive Director: Carol Marquez-Baines

The Urban Indian Child Resource Center began providing services to Indian children and their families in the Bay Area in 1975. The goal of the agency is to assist Indian people in the preservation of their rich heritage as well as providing services that will enhance the living conditions in a multi-cultured urban community.

The agency is composed of five units: social services; foster support and development; Indian counseling services; Indian youth services; and mental health consultant.

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